KRISHNADAS AYURVEDA SERIES-34

PHILOSOPHY OF AYURVEDA

with

PRACTICAL MEDICINES

on

STONE, ASTHMA, CANCER, PHTHISIS

BERI—BERI, POX, PLAGUE ETC.

By

KAVIRAJ KUMUDRANJAN RAY

कृष्णदास अकादमी

वाराणसी

KRISHNADAS ACADEMY, VARANASI-221001

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Kaviraj Kumudranjan Ray, M.A.

BHISHAGACHARYA

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FOREWORD

'तदेव भेषजं श्रेष्ठं रोगेभ्यो यः प्रमोचयेत् ।'

That is the best medicine which delivers us from diseases.

'याभिः क्रियाभिः शरीरे जायन्ते धातवः क्षमाः।
सा चिकित्सा विकाराणां कर्म तद्भिषजां मतम्।।'

—Charaka.
1-16-26,

The methods by which the bodily elements become normal, are called treatment of diseases and that is the work of physicians.

'प्रशमज्ञानविज्ञानपूर्णाः सेव्या भिषक्तमाः'

Charaka 1-30-47.

'श्रुते पर्यवदातृत्वं बहुशोदृष्टकर्मता।
दाक्ष्यं शौचमिति ज्ञेयं वैद्ये गुणचतुष्टयम् ।।'

Charaka 1-9.

A patient should resort to a physician, well-versed in medicinal science : Sastric knowledge, experience, cleverness and purity are the four qualities of a physician.

TESTIMONIALS

I. Kaviraj A. Das Gupta, late Principal Astanga Ayurveda College writes :—

"...Aptly edited with due observation on modern and old Indian medical sciences. His original researches are praiseworthy and really fruitful. The book also evinces a high level of study......"

II. Kaviraj Dinanath Sastri of Harrison Road writes : "The book shows a high level of study in Ayurvedic and modern medical sciences, every line of it is full of original interesting observation ; we thank him for his really original fruitful researches in medicines, full of valid arguments. We can not but admire the deep insight of the author. Such original book in Ayurveda is very rare. But its appearance at such an opportune moment has augmented the pride of our Ayurveda. A study of the book can not but extract a deep admiration for the talents of the worthy author. We expect other similar works from him."

III. "It is gratifying to note that when only translations, Tikas and renderings of Ayurvedic works are seen, Kaviraj K. Ray has given out his original research work in Ayurveda, making a renaissance therein. Thus he is one of the pioneer in introducing Homeopathic tincture-process on Ayurvedic plants. We know that his Sulamangala, a specific for stone, strangury, renal and biliary

colic invented in 1924, is a specimen on the point. He is also the pioneer in emphasising cancer-treatment according to Ayurvedic system (vide his article on Cancer in A. B. P. in March 1927). His Practical Medicine also proves this fact. We cannot but hail such a work full of useful learned and practical medical remarks"—(Sd.) Kaviraj R. C. Sen, B. A, Calcutta.

VI. A. B. Patrika writes :—

"The author's treatment of the diseases of Cancer, Beri-Beri, Phthisis etc., is lucid and full of the results of his own experience and observation in this line. The Book shows his deep conversance in modern and Ayurvedic sciences. A useful book for all....."

PREFACE TO "PRACTICAL MEDICINE".

Excepting modern surgery and Anatomy which have surpassed our Susruta in details, Ayurveda properly interpreted in the light of modern sciences which are like its commentaries will lord over all—Allopathy and Homeopathy*. It is complete in all its aims; it does not take cognizance of Anatomy, Biology, Botany or Physiology more than its requirements. It discusses that much only of these which is sufficient for its purpose. There are many drugs in it which are very efficacious and deserve inclusion in modern Pharmacopoeia like its other drugs e.g. Kurchi, Aswa-gandha, Makaradwaja etc. Thus Harital (a preparation of Arsenic) like Makara-dwaja can be applied in almost all diseases with suitable *Anupana* (vehicle) with better results. It sustains collapsing pulse better than Makaradwaja.

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* In Ayurveda's "निदानसमानधर्माणोऽपि ... विरुद्धार्थकारिण:' under 'हेतु-व्याधिविपर्यन्त विपर्यन्तार्थकारिण:' of Nidana, and in 'विषस्य विषमौषधम्' lies the root of Homeopath's similia similibus curentur. It uses single drugs in tinctures (see our अर्कप्रकाश) and in Bhasmas also. Again Ayurveda's assertion that mercury &c. purified and made into Bhasma check the defects which these produce if used in crude forms, lay the germ of Homeopathy in it. So also its use of मकरध्वज, षडगुण मकरध्वज and सिद्धमकरध्वज also shows the efficacy of dilution. It is Allopathic in so far as it uses decoctions, tinctures, Bhasmas of several ingredients mixed together. In Charak's 'सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम्'-the like increases the likes—etc., in 'दोषानामामयानाञ्च विपरीतं गुणं गुणै: ।'सात्म्यमिच्छन्ति सात्मज्ञा: ।' &c. 1. 6, lies the root of Allopathic science. Thus administering pure kid's blood in Phthisis &c. correspond to Allopath's injection of whole blood and so on. See infra also.

The aim of this book thus is to prove the efficacy of various drugs to the public and to invite the attention of modern practitioners to devote if possible their energy on them and thus take help of Ayurvedic drugs during their practice so that by supplementing modern medical science with Ayurveda, a more efficacious system may be established.

Owing to want of time through pressure of business, I am here concise reserving my elaborate treatment on Ayurveda in my "Philosophy of Ayurveda" to be out soon. This booklet will also prove to the public the fact that Ayurveda is written in a way that out of it all the various line of treatment of various sorts of modern diseases can be extracted if one devotes his energy to that effect. Thus the scourges like Cholera, Small-pox, Malarial fevers &c. are elaborately dealt with here as in modern science. Our researches have also found efficacious Ayurvedic treatment of Plague (which I will elsewhere include under "Granthi Visarpa"). Again I think that people by such useful books may save themselves from falling a prey to diseases by taking ordinary adulterated patent medicines; for such patent medicines sometimes contain impure mercury &c., which on the other hand produces diseases of eye, teeth and skin, as also uterine or generative organ defects. For this book containing practical medicines may be a useful doctor to sufferers and a useful guide to practitioners and research-scholars; and hence also all must consult practitioners to determine purity and doses of medicines.

The Author's gratitude goes to Kaviraj Nibaran Chandra Ghosh Makaradwaja—Visharad for helping him in the publication of this book and for giving him information of some valuable practical medicines. And the undersigned

will be thankful to those who will patronise him in his research work for the extensive development on and for the improvement of Ayurveda.

The medicines and diets that are found effective in practical life are only put here for the guidance of all. Any disclosure of defects or useful additional suggestion will be thankfully received by the undersigned.

CALCUTTA, Oct. 1930. } KUMUDRANJAN RAY.

PREFACE TO THIS SECOND EDITION.

In this edition, many matters for my "Philosophy of Ayurveda" are inserted. Several of my essays and short sketches of medical researches are also given here to suit the purposes of practitioners and students. The book is hence named as "Philosophy of Ayurveda" &c.

CALCUTTA, Jan. 1935. } THE AUTHOR.

INTRODUCTORY

Before taking up the description and treatment of diseases like Cancer, Stone etc.,we must repeat that the science of Ayurveda was indeed needfully developed in all its branches of Anatomy, Physiology, and Surgery, and highly indeed in Midwifery, Materia-medica, Pathology &c ; and it was the fountain-source of the modern sciences of Allopathy and Homeopathy in almost all their branches of fundamental principles and medicine-applications &c.

AYURVEDA :—its history and principles etc.

In order to get a sufficient grasp of the philosophy of Ayurveda we should know its history, principle, subject-matter (i.e. diseases and their treatment), and the ways to avoid diseases for a long healthy life.

Before discussing the philosophic principles of Ayurveda it is thus our incumbent duty to trace the origin and development and decay of it up to our present age.

Ayurveda, our Indian medical science, as Charaka says, is eternal with the creation of men ; nay, even when Brahman the embodied form of Paramatman put in appearance then even Ayurveda peeped up and existed. Diseases appeared with the creation of men and consequently their remedies were sought for and found in our Ayurveda as circulated in this world through the grace of the almighty Brahman. In order to trace the origin and development of Ayurveda we must begin with the Vedic period and then gradually come to the period of the Samhitakaras and then to the period of post Buddhistic chemists. Then we will have gradually to survey the period of its decay and the present position of our Ayurveda. Incidentally it will not be out of place to say

a few words on the ways and means to revive this ancient medical science.

At the very earliest Vedic period (i.e. in some 3000 B.C. or earlier) the existence of Ayurveda can be traced through, though in a very nascent state. From the various vedic passages the existence of medicine and some method of treatment can be inferred even at the very dawn of intellectual culture. Thus the hymns have :—

(1) "In the waters are medicinal herbs".

(2) "Waters bring to perfection all diseases".

[*N. B.—Herein lies the germ of modern Hydropathy*].

(3) "Thou Soma......art life to us......the remover of diseases".

(4) 'आपः सुमित्रिया भवन्तु आपो भवन्त्ययोषधयो नः' —**Rigveda**

(5) 'गाधपतिं मेधपतिं रुद्रं जलासभेषजम्' —**Rigveda.**

[*N.B.*—This is why Rudra came to be connected with medicine ; being the god of destruction, disease and danger, and Brihadaranyaka having identified Rudra with diseases and Indriyas and having said that it is he who makes us weep and he should be worshipped for deliverance from the same, so the inseparable connection of Rudra with medicines and yoga, is seen in the Vedas, Tantras etc. See also our Evolution of Gita].

In fact modern works on Ayurveda lavishly praise the properties of "soma plant". Thus Susruta describes various varieties of Soma. Again "Aswins" are called "physicians of the gods in the Vedas". In one of the hymns by Kaksivat we find them curing blindness and deafness. Rudra also is somewhere invoked to give the gift of "healing herbs".

The existence of medical science in the earliest Vedic period is also afforded by a hymn translated by Dr. Muir thus :—

"Different men have various occupations and designations—the carpenter seeks something that is broken, the doctor a patient, the priest some one who will offer libations". Bnt in the vedic period (which as modern research shows begins from several thousands years back) the sciences were in the mouth of preceptors ; later when diseases were too numerous to be got up and people lost their memory through social adulteration, then and then alone books on Ayurveda came forth. These were in the Upanishad period of the Vedic age. The style of the writings of our Charaka Samhita perhaps mark the transition period from the Brahmana to the Upanishada one. Before this Satapatha Brahmana gives an osteological nomenclature showing Ayurveda's development then. At the very dim dawn of our classical period we find Ayurveda in a much more developed state. Thus the Garuda Purana gives us a detailed account of Indian Medical Science as uttered by Dhwanantari. Mahabharata in धौम्यशिष्यचरितgives the qualities of Akanda agreeing with Ayurveda. Ayurveda speaks of Atharvaveda as the fountain source of it and it is well-known that Atharvaveda is a book of the last phase of the vedic age

In शान्तिपर्वन् in the passage 'कृत्वात्रेयन्तु चिकित्सितम' mention of original चिकित्साशास्त्र occurs direct. Nyaya Sutra in 'मन्त्रायूर्वेदवच्च वेदप्रामाण्यमाप्तप्रामाण्यात्' makes mention of developed Ayurveda in some 8th century B. C. (the date fixed for Nyaya by us in our 'Evolution of Gita'). Panini also refers to Charaka in sutras like 'कठचरकाल्लूक'। छान्दोग्य उपनिषत् also makes reference toश्विज्ञत्रिनetc. Manu also refers to चिकित्साशास्त्रin-अम्बष्टानां चिकित्सितम; चिकित्सकान् खेलकान्etc. So

Ayurveda developed in a very early period of civilisation.

Among the existing books the oldest treatise seems to be that ascribed to Atri and hence called as, Atreya-Samhita. Then come Agnivesa, Bhela and Harita etc., as Samhitakaras—all were Atri's pupil. The book ascribed to Harita was re-written by the great chemist Nagarjuna. Bhela-Samhita written by Bhela, a disciple of Atri existed in the Tanjore Library and is now published by the Calcutta University. Charaka ranks next to them as a Samhitakara. Charaka himself states that the material of his work was from the teachings of Atreya to Agnivesa. And indeed Charaka's book is a re-edition of Agnivesa-Samhita. It is older and more interesting than our Susruta-Samhita, for it teaches not only the ways to avoid diseases in this life but also ways to ensure happiness in the life to come and speaks of the ways to salvation. At this stage men were more spiritualistic than materialistic. Susruta coming at a later period saw the greater necessity of culturing the material side of Ayurveda more elaborately for the general public. Men were then falling from the path of religion and becoming more and more materialistic. Thus he gave us an advanced stage of Anatomy and gave much stress on Surgery as necessary for a the then doctor. But he has not neglected the inner man. Again Charaka's treatment was relegated to कायचिकित्सा i.e. bodily diseases, mainly with plants with less stress on metals. Indeed mercury has little place except in a solitary case so to say in Charaka, while Susruta was loud on both and शल्यचिकित्सा (surgery) and he is more elaborate on metals. Here ends the period of Samhita-Karas. We then come to the post Buddhistic

culture of Ayurveda. It is otherwise called the "Siddha-period." Before entering into this period we will try to find out briefly an approximate date of the several Samhitakaras.

For want of historical facts it is very difficult to find out the date of the earliest Hindu book on medicine. But from inferences it appears that Hindu treatise on medicine dates earlier than Greek books on medicine and influenced the latter; in fact India is directly mentioned in association with some of the drugs in Greek medical treatises ; indirect inferences are too numerous to mention. It is well-known that Hindu thoughts deeply influenced Greek medical literature in the 4th century B. C. and is the parent of all medical sciences in the west. Medical science reached Hellen through Persian intermediatories or by the Hindu settlers in Persianl. 606 B.C. Median king conquered Assyria --there were Hellenic settlers under him. Cyrus, the great Persian builder conquered Greek cities in Asia Minor in 546—539 B. C. Darius invaded Scythia; his generel Megabezus subjugated Thrace. Then there was a defeat of the Persians at the famons battle of Marathon in 490 B C.. From these historical facts it is possible that Indian influence was carried in Greece through Asia Minor and Persia. Buddha entered निर्वाण in 483 B. C. Again in Mahavaggya, a Buddhist work of the 5th century B C. we find a good description of our medical science. From these facts we can form the idea that the ancient Indian medical science developed much before the time of Buddha's birth.

Charaka's Brahmanic style leads us to place its original Book in or about the Upanishad period of the Vedic

age. In several of the Upanishads we find descriptions of several Ayurvedic principles. Thus one of the Upanishads has ' नैनम् अपस्मारादयो रोगा आदिधेयः'; &c.; another says 'शतं ते राजन् भिषज ... सोमो, अनमीवायस्करम्' ..."&c. That Charaka was anterior to Panini is seen from the rule 'कठचरकाल्लूक'। Charaka's mention of चैत्य should not lead us to conclude that he was posterior to Buddha. चैत्य in चरक means (देवालय (temple) &c., whereas in Buddha's time it meant बोधिद्रुम (?)। Compare similar use of चैत्य in Mahabbharata 'सत्रयूपा मणिमया चैत्याश्चापि हिरण्मयाः' &c. Charaka's use of beef juice in विषमज्वर places him at a pre-Buddhistic age. Atreya and Bhela Samhita etc., will consequently be much earliar than this edition. Taking Charak's date as early as 7th century B. C.—(Panini's date being 6th century B C.), we may also place Susruta some 100 or 200 years later. His work was revised by Nagarjuna, the great physician director of Kaniska's council that was held at about 78 A D. The osteological nomen-clature used in Susruta being somewhat identical with that used in the Atharva-veda and Satapatha Brahmana, we presume to place him before Buddha. For futher details on Charaka, Susruta and germs of chemistry in Charaka's time—see my Evolution of Gita pp. 71-79, p.p. 109.

[At this time even, Ayurveda was divided into 8 sections:—

1. शल्य (including Surgery and Midwifery).
2. शालाक्य (diseases of eyes, ear, nose, throat &c.)
3. कायचिकित्सा (bodily diseases with their antidotes).
4. भूतविद्या (mental diseases apparently having no cause.)
5. कुमारतंत्र (infantile hygiene and diseases).

6. अगदतंत्र (dealing with poison-cases like snake-bite &c).
7. रसायन (the processes of rejuvenation and the ways to attain longevity).
8. वाजीकरण (sexual science).

In fact it even then embraced almost all the various departments of medical Science as we see in modern days. But as in Ayurveda, symptoms and development of each disease are clear cut, so at that time, blood or sputum examination for recognition of diseases was out of the question. Ayurveda does not also take congnisance of stethoscope, for to one versed in नाड़ीज्ञान and other palpating parts of the body, use of it is of no avail. Beat of pulse being conditioned by the beating of the heart, one indicates the clear action of the other. The cause can easily be inferred from the effect. So perfect was Ayurveda in its various departments that it elicited praise from modern critics even. Thus Sir Charles Havelock was astonished to read Susruta's description on extraction of stone and difficult delivery.

But it must be admitted that with the discovery of chloroform and other Anasthaesias, Surgery has made a greet progress unknown to the Hindus. Without chloroform fine work in surgery was not possible ; and indead Europe did not make any progress over the East in surgery before the great discovery of chloroform. Cardiology or electro-cardiology also has now given us some advantage in counting all the vibrations of heart, nerves &c.

But if we are keenly insighted enough to know these vibrations from pulse then these discoveries will be of no avail. But we are materialistic so such that such insight is not possible in us. But if we be of keen insight like the

Yogin sages of past then like them we can know all the minute vibrations even of heart and nerves from pulse rate only].

We then go to the Post-Budhistic period of Ayurvedic culture. At this time Ayurveda reached its acme and at this period Hindu chemistry was first introduced in a developed form in a medical Science by eminent physicians of the time of NagarJuna in his works रसरत्नाकर and रसेन्द्रमंगल ॥ Chakrapani also says that लोहमारण &c., was first invented by Nagarjuna.

[N. B.—Germ of some Chemical work however is inferred in Charaka's time, for he uses 'निगृहीत रस' as a medicine for Kustha. See my Evolution of Gita—p.p. 109].

At this time almost all the physicians were Buddhist and they made elaborate arrangements of treatment by establishing hospitals at several places. Thus Jivaka a royal physician to Bimbisara was an excellent surgeon. He cured a case of headache due to कृमि (worm) by operation—and cured Buddha of his leg-sore. At this period midwifery, surgery etc., found full development. As regards Bacilli theory Ayurveda holds that worms are invariable accompaniments of diseases and not their causes (see infra; cp 'कोथे कृमिसम्भवः'—Jatukarna). Susruta etc., also speaks of fever etc., due to mosquito-bites, rat-bites &c —see infra also. As will be seen later Ayurveda knew of injection in its rudimentry form. Ineded several surgical descriptions and the perfect modes of operation of Susruta have elicited praise as seen before even from modern eminent physicians. Rhinoplasty etc., was also learnt with great accuracy. Next comes Bagbhata the great Buddha author of अष्टांगहृदय। He was perhaps a man of 3rd Century A. D. during

Chastan of Andhra's reign. To this period we are greatly indebted for our many present-day metallic medicines and metallic "Bhasmas.' These so called Siddha physicians spread all over India and their book in Sanskrit and Tamil are to be now found in printed forms. We the present-day physicians use best medicines of this period and of the earlier Samhita period. Hence the great fame of Kaviraji practice, though not backed by all in India). At this period Vedic and Tantric mode of treatments and medicines perhaps got mixed as in the present days.

Next follows a period of decay in Ayurveda. Original works are conspicuous by their absence. This was due to several foreign invasions and religions upheavals of sectarian culture and also due to didactic poem which in contradistinction to Buddhistic cultures opposed all their ways, modes, customs and movements in their book. Thus dissection was considered as impure and this was out of vogue; hence also Ayurveda deteriorated at this period in its काय and specially शल्यचिकित्सा As dissection was completely done away with, so Hindus treated diseases symptomatically and not Anatomically Then after the Mahomedan conquest at 1100 A.D. the most important writer was Sarngadhara of 13th or 14th century His work known by his name is written on the model of Bagbhata so to say. From his book it is manifest that injections were to some extent practised at that time. Thus he writes under लघुसूचिकाभरण रसः—

'क्षुरेण प्रच्छिन्ते मूर्द्धिन तदंगुल्या तु घर्षयेत् ।
रक्तभेषज सम्पर्कात् मूर्च्छितोऽपि हि जीवति ।।'

The last great champions of this period were Chakra-

pani Datta of Bengal and Bhavamisra of Kanauj. Chakrapanidatta wrote his famous work **Chakradatta** and a commentry on Charaka. Bhavamisra's book is Bhavaprakasa (an encyclopedia of Ayurvedic science dealing it in all its aspects). This book is very recent one for in it we find newly imported diseases like ' फिरंगरोग (Syphilis). In it Unani influence is also very prominent.

It will not be out of place to give here a list of main printed important Ayurvedic works :—

1. Atreya, Harita, Bhela, Charaka, Susruta and Bagbhata Samhitas.

2. रसरत्नसमुच्चय, रसरत्नाकर, रसेन्द्रचिन्तामणि, रसमञ्जरी, रसचिन्तामणि, रसप्रकाश सुधाकर, रसेन्द्रसारसंग्रह, रसायनसार, रसराजसुन्दर, रससार, रसहृदयतन्त्रम्, रसखण्डांशु, रसजलनिधि रससंकेतकलिका, रसायनतंन्त्र।

3. धन्वन्तरि, त्रिशति, बृहद्योगतरंगिणी, वृन्दमाधव, चिकित्साक्रमकल्पवल्ली चिकित्सासार, योगचिन्तामणि, बङ्गसेन, शार्ङ्गधर, माधवनिदान, चन्द्रदत्त, भावप्रकाश, भैषज्यरत्नावली, आयुर्वेद विज्ञान।

4. Nagarjuna's— रसेन्द्रमंगलम्, सिद्धभेषजपेटिका, रसरत्नाकर।

Agastya's work on Ayurveda now rarely met with (except perhaps in Tibet) was in Samhita period in its latest phase.

Except Nagarjuna's and Bagbhat's work on chemistry, all are after 1100 A. D. Similar as said before is the case with माधवनिदान, शार्ङ्गधर, रसेन्द्रसारसंग्रह, बङ्गसेन etc.

माधवनिदान is older than चक्रदत्त but after Sarngadhara for चक्रपाणि in his चक्रदत्त follows Madhava's arrangement and চক্রদত্ত flourished during Sena kings of Gauda.

Bhavaprakasa was written some 400 years ago during Portugeese settlement in India.

The progress and development of Hindu Medical Science from its early vedic period down to the present age, are an interesting study. It was in the Samhita and Post Buddhistic period that Ayurveda reached its acme and was carried into Egypt, Arabia and Persia and became the fountain source of Unani and modern Medical Science. Ilen Osaiba, Al Beruni and several other savants testify to this fact. As regards the pitch of perfection of Ayurveda Mr. Wilson says :—

"The ancient Hindus attained as thorough a proficiency in medicine and surgery as any people whose acquisitions are recorded. Their diagnosis is said to define and distinguish symptoms with great accuracy, their materia medica is most voluminous". The Right Hon'ble Mr. Elphinstone says :—"Their acquaintance with medicine seems to have been very extensive. Their chemical skill is more striking".

Now it is our duty to preverve this perfect and voluminous science. In order to do this we are to study all the ancient books and elaborately explain all that is brief with reference to modern medical science ; for comparative study is the best course to revitalise a science. By the help of modern sciences we must also try to reinstate the methods of Ayurvedic surgery, midwifery now obsolete among us.

Further we are to add new indigenous medicines to our pharmacopoeia after carefully recognising their provings. Free discussions of learned Ayurvedic and other medical practitioners will do much towards this

progress of Ayurveda. None should betray his experience to the public. Thus can Ayurveda again reach its pristine glorious position. The very fact that it has escaped the scourges, of time and has so much influenced the public tells of its efficacious medicines etc. Having thus briefly surveyed the course of Ayurvedic culture we shall now deal with the "Tri-dosha" theory which is the guiding and fundamental principle in ancient Hindu medical science.

The Rishis of old say that whatever may be the disease it must be through unequal combination of *Vayu*, *Pitta* or *Kapha*. Their equal combination constitutes health and unequal combination disease. Now the question arises what are *Vayu*, *Pittta* and *Kapha* ? An engine can move through the presence of water; heat and vapour, The outer world again maintains itself by regular existence of water, sun's heat and wind. If their proportions are natural the seasons are healthy, otherwise the seasons are unsalutary. Thus Charaka says :—

'अध्यात्मलोको वाताद्यैर्लोको वातरवीन्दुभिः।
पीड्यते धार्य्यते चैव विकृताविकृतैस्तथा ।।'

Similarly our body sustains itself through healthy combination of *Vayu*, *Pitta* and *Kapha*. The unknown is known in the light of the known. Thus we interpret the bodily mechanism on the analogy of the external world. All that is cool, moist, watery, oily in our body is termed Kapha, *e. g.*, Phlegm, Chyle, fat, lymphatic juice, mucus, semen &c. All that is liquid and produces heat is called *Pitta*, *e. g.* blood, bile and gastric secretions and the process of oxidation or blood circulation etc., going on in our body. The motive force, nerve force and the respiration etc.,

that help and cause our bodily action or motion are called *Vayu* within our bodies. Sastras say that vayu creates nerves from flesh, hence nerve-diseases are due to vayu. It is elsewhere also said "the word vayu does not imply wind only in Ayurveda but comprehends all the phenomena which come uuder the functions of the central and sympathetic nervous system ; Pitta does not essentially mean "bile" but signifies the functions of thermogenesis or heat production, metabolisn comprehending in its scope the process of digestion, coloration of blood, formations of various secretion and excretion which are either the means or ends of tissue combustion, *kapha* does not mean phlegm but is used to imply the functions of thermo-taxis or heat regulation and secondarily formation of the various preservative fluids.

Nature abhors vacuum ; so in all the spaces of our body and in our fine nerves too there must be force i.e *Vayu* स्थूल or सूक्ष्म as well. Hence directly or indirectly we may infer that like wind in the external world there is wind or motive force in the internal world too helping growth, motion maintenance etc, in our body. All these sayings will come home to our mind, if we imagine that the one and the same Supreme motive force guides all creatures and creations. In fact as a bird can not override its shadow, so no disease can overstep the 3 doshas. So in Ayurveda whenever we are to choose a medicine we are to choose it according to the predominance of a particular humour or dosha—Vayu, Pitta and Kapha, in a disease.

In short by examination, suvery and touch we can easily infer *Vayu*, *Pitta*, or *Kapha's* action on human organs. Thus it is said :—

इत्यशेषामयव्यापि यदुक्तं दोषलक्षणम् ।।
दर्शनाद्यैरवहितस्तत् सम्यगुपलक्षयेत् ।।
व्याध्यवस्थाविभागज्ञः पश्यन्नार्त्तान् प्रतिक्षणम् ।।

(i.e., The characteristic virtues of the Doshas, covering all the diseases should every now and then be watched by a physician aware of disease—stages by observations, touch &c).

"In fact this tri-dosha theory as recorded above effords sensible explanation of otherwise inexplicable facts in the causation and amelioration of disease and their symptoms. It can also guide one in understanding the laws of general therapeutics which it would be much to the advantage of any medical man to learn. I dare say that studying the subject with an open mind, one will be converted to believe in the theory. As we find in daily practice even the half-educated Ayurvedic physicians who remember the laws of Etiology and Therapeutics and dietary hygiene fall upon this theory and fare pretty well by the bed-side of the patient".

Then again a man with nervous fits will show any following symptoms severally or jointly:-roughness of skin ; pain ; shivering or pinching sensation ; swelling of the stomach : despondency : delirium: sleeplessness; vertigo: horripilation : yawning : restlessness : emaciation : sound in the ear ; thirst: red or brown colour of body, stool etc.; astringent taste of the mouth etc. Similarly one having pitta-vikara shows some of the following symptoms ;—Eruptions on the skin : hysterical fits or unconsciousness : perspiration and bad odour of the body: formation of pus,

heat; seeing every thing dark; sour, bitter, taste; and any colour of body stool, etc., except white.

Lastly one suffering from phlegmatic disorders give the following signs singly or jointly:—excesive formation of stool: heaviness of the body: wet body; no liking for food; sweet taste of the mouth; laziness; white colour of the body; coming out of sputum etc. See also Charaka Sutrasthana, Vatakalakaliya chapter and the 20th chapter i. e., Maharogadhyava for 80 Vata, 40 Pitta and 20 Kapha diseases symptoms on human body.

From the sight of the above signs we can infer the actions of any of the 3 doshas in a man as well as his temperament.

Again by touching our pulse we can determine the prominence of vayu, pitta or kapha in our body. Thus vayu being subtle and moving, our running and thready pulse indicates vayu's predominance. Pitta or Agni is hot and flickering, so a hot and restless pulse indicates Pitta's presence in our body. Kapha, water or serous matter, is heavy, so a slow-going, thick and massive pulse indicates Kapha's presence in our body.

In other words we compare *vatic* pulse with a moving snake, Pitta's pulse with the characteristic of a frog or crow jumping or moving here and there unsteadily, and Kapha's pulse with the motion of a goose slow and heavy.

Hence whatever be the disease, be it Beri Beri, Plague or anything else, from the above symptoms and motion of the pulse we may easily ascertain the presence of *Vayu Pitta* or Kapha sevarally or jointly; and accordingly

proceed to its treatment. Thus there is no disease which can not be successfully treated by this Ayurvedic method, It must here be remembered that नाड़ीज्ञान (the knowledge of pulse) depends on concentration and practice only.

[*N. B.*—If we place the three fingers—index, middle and ring or third finger in order on our pulse at the wrist, then if beating of the pulse is prominently felt under the index finger then we can easily infer vayu's action, for vayu is most forcible of all. Similarly prominent beat under middle and ring finger respectively indicates Pitta s and Kapha's presence].

Thus the innumerable diseases are brought under the three things—Vayu, Pitta and Kapha.

Thus actions of the above three *doshas* in our body can be inferred both physically in the light of the external world and pathologically from abnormal symptoms and touch of pulse also as noticed above.

Again from considerations of Physiology, our power of digestion (i. e. the prosess of oxidation) may be divided into four heads e. g. (i) hyper-metabolism due to excess of bile secretion (pittadosha). (ii) abnormal metabolism i.e., irregular digestion due to nervous disturbance or vatadosha, (iii) Hypo-metabolism i.e., dull digestion due to Kapha dosha and (iv) normal metabolism i. e., regular digestion —the sign of health. Thus we can understand the 3 doshas in the light of modern science according to the power of our digestive function as well. The comparison of the three doshas with functional anatomical (abnormal) processes is also noticed here.

Now a little reflection will show that there is great science in this Tri-dosha theory of Ayurveda. Their action can by in the above ways be easily inferred in our bodies.

Again everyone will be able to distinguish the actions of *vayu*, *pitta* and *kapha* if he can get by heart the 80, 40 and 20 main abnormal symptoms of these three doshas respectively, as given in the Sutrasthana of Charaka (vide Chap. 20.— अशीतिर्वात-विकाराः चत्वारिशत् पित्तविकाराः, विंशति-श्लेष्मविकाराश्च etc.), as also through the characteristic signs seen in our body through these 3 doshas briefly given above and by Rakshita clearly in his Tika on पञ्चनिदान i.e. 1st Chap of माधवनिदान etc.

Thus considering the Tri-dosha theory in short, we are now to see what Ayurveda understands by 'disease' (रोग) and how does it advise us to treat or handle diseases.

In order to rightly understand what does 'disease' means we will here cognise the views of moderners as well and shall try to arrive at a universally accepted conclusion. Some hold that a disease is constituted by its (i) causes (ii) phenomena (i.e. outward manifestations of diseases) (iii) and the laws bearing on particular diseases. In treatment of diseases they consider all these three points. Dr. Hahnemann is in this direction. Thus he says "The invisible morbid alteration in the interior and the alteration in the health perceptible to our senses together constitute to the eye of the creative Omnipotence what we term disease." Some however define disease thus—"The totality of symptoms is the disease." But to us this sounds inconsistent, for it does not take into consideration the causes of disease. Futher the symptoms are the manifestions of a disease and they indicate the disease, but they are different from the disease. Thus fever is different from

dullness of appetite which is one of its symptoms. Similarly when we say "a pine forest", we see the forest is different from pine trees though constituted by multitudes of pine trees—(cp– समुदायिभ्य: अन्य एव समुदाय:) । Some, however hold that disease is quite different from merely morbid physical alteration. Dr. Clarke says "disease is dynamic...it transcends and rules the anatomical state". In fact like the moderners Ayurveda also holds that a disease can rightly be known by its (i) cause (ii) prodrome (iii) symptoms (iv) remedy उपशय:। (v) and the sequel (सम्प्राप्ति)। The sages of yore also declare that disease generally means derangements of elements (like chyle etc.) or 'doshas' and treatment means naturalisation of elements or doshas. Thus Charaka says 'धातुसाम्यक्रिया चोक्ता तन्त्रस्यास्य प्रयोजनम्'' म'प्रकृतिर्धातुसाम्यार्था चिकित्सेत्यभिधीयते।।'' and 'याभि: क्रियाभिर्जायन्ते शरीरे धातव: समा: । सा चिकित्सा विकाराणां कर्म तद्भिषजां मतम् ।।'

(i e. the procedure whereby the Doshas or elements are naturalised is called treatment of diseases and that is the duty of a physician). Elsewhere Charaka says 'विकारो धातुवैषम्यं साम्यं प्रकृतिरुच्यते । सुखसंज्ञकमारोगात् विकारो दु:खमेव च।।'

Here the last line means—health means सुख (happiness) and diseases means दु:ख (sorrow); in other words the morbid state which produces sorrow is a disease. Thus disease is not only anatomical but also mental, for mind is the seat of sorrow. Moles are diseases so to say, but as they do not produce sorrow so they are not recognised as such. But in diseases like fevers etc., sorrow is universally present, so as producers of sorrow they are diseases. So Bagbhata rightly says 'रोगा: दु:खस्य दातार: ।' Thus Charaka's emphatic utterance 'विकारो दु:खमेव च' should be interpretated as "disease (विकार) is that transformation of Doshas

which constitute sorrow." Vijaya Rakshita also says दुःखयतीति व्युत्पत्त्या दुःखहेतोर्धातुवैषम्यादेः व्याधित्वस्वीकारात्"
This definition seems to us to be the right one for the objective and the subjective symptoms constitute a disease and indeed a phenomenon is to be backed by a noumenon. Thus Dr. Hughes says "Emotions and feelings though in practice are of little value still sometimes there are cases when the patient's organism is all right, still he feels an unrest ever oppressing him. In these cases the noumenon is to be traced. This noumenon is present in all diseases, but we ignore it in the practical field. The value of such mental symptoms may be slight in some diseases, but we are bound to remember that there are many affections of which they furnish the earliest indication...... the Bible in the totality of its thoughts and works is a means of grace to each individual soul. This fruitful result achieved in the spiritual sphere will be parallelled in the medical." Hence Ayurveda's right understanding of disease and the right procedure to avoid it is the above. *Susruta* is also to this tenor. Thus he has 'तद्दुःखसंयोगा व्याधयः' diseases are contact ((संयोग)) of sorrows with men i.e., sorrows due to some Dosha as cause. In Ayurveda specially in a hoary past age, treatment was couducted in such a way as it might be beneficial both here and hereafter. Thus charaka says 'वक्ष्यते यन्मनुष्याणां लोकयोरुभयोर्हितम्' with this object in view he has said somewhat about the ways to avoid misery in all its aspects—and in his 3 kinds of medicines he mentions—incitement of सत्त्वगुण as one of the ways to avoid diseases (specially mental diseases and anguishes). The others are (i) offering of Puja etc., (ii) that reasonably prescribed by a doctor. Susruta

and Bagbhata also seem to uphold this view. Hence also we see that a physician should according to them be a self-restrained pious Yogin as well, for such a man only has the power to incite सत्वगुण in others. But as days rolled on spiritual culture came to be neglected and materialism began to spread its all—swaying wing. Thus Susruta and Bhaghbata are somewhat materialistic than Charaka. Gradually treatment completely merged in materialism as is seen now-a-days where we do not care to look after the after-effects of treatment, we only care for temporary relief and not for a lasting tone to the system as a whole.

But to the truth-seeker and the conscientious practitioner this is an unsatisfactory procedure. Hence why several modern practitioners turn to Homeopathy or Ayurveda for a proper scientific explanation and treatment. We must not check the disease only but also see that the medicine does not harm the diseased man mentally or physically. Sometimes too much of quinine killing the fever, produces bad results shattering the human machinery, so to a truth-seeker treatment of fevers by heavydoses of quinine is unscientific. For we are always to treat the man for his good herein and hereafter giving him no positive bad after effect.

The sages like philosophers take disaases as sorrows so to say, and try to find means to avoid sorrows in all its possible aspects. But to the general mass disease is anatomical disorder and its treatment is to be in medical sciences only, whereas ordinary mental sorrow is not taken as a disease so to say, it being invariably present with embodied beings. And avoidance of this comes

under religious treatises. Keeping an eye perhaps on this general belief the Swetaswatara Upanishad says "न तस्य जरा न व्याधिर्न च दुःखं प्राप्तस्य योगाग्निमयं शरीरम्' (mentioning व्याधि and separately). In Ayurveda as seen above the sages have told us the ways to avoid diseases and sorrows jointly. Thus they in a way comprehend disease in all its aspects physical and mental. Hence the intimate relation of Ayurveda with religion. This is why Charaka in his कतिधा पुरुषीय chapter notices shortly the way to attain to salvation and this is why Ayurveda enjoins a vaidya to be perfect in body and mind and himself placed in a high plane of religion, so that he will be able to free men of all sorts of diseases. Moderners now also agree that a cheerful mental outlook is essential to combat and destroy diseases, acute and chronic.

Thus both Ayurveda and some modern medical science come to this conclusion that a disease is a morbid anatomical change producing sorrow at the same time. And in its treatments as we shall see later, we are to consider its (i) causess (ii) symptoms and (iii) phenomenal changes.

Now let us see the procedure sanctioned by Ayurveda in treatment of diseases.

While treating a disease a physician is first of all to understand the nature of the disease. Thus Ayurveda says—

रोगमादौ परीक्षेत ततोऽनन्तरमौषधम् ।
ततः कर्म भिषक् पश्चात् ज्ञानपूर्वं समाचरेत् ॥

(i e., first disease and then the medicine should be examined ; the rest the vaidya must do by exerting his intellect). In diagnosis of a disease Ayurveda advises us to resort

to (i) sight of the patient, (ii) touch of pulse, heart &c. (cp. 'सततं स्पन्दमानानां स्थानानां स्पर्शेन' —Charaka), and lastly, (iii) questioning about the disease. Sight of tongue, eye, stool, urine &c. also gives us an insight into the nature of a disease ; for every disease lends a characteristic appearance to our constitutions. Further touch of pulse will give us an insight into the particularity of the disease. For pulse indicates the tone of the human machine—it being intimately connected with the heart, lungs=(respiration) &c. But mastery of pulse-lore requires close concentration and experience. Beating of hearts, progress of respiration are to be felt only when we can not decide or conclude anything from the pulse alone. Then questioning about the ailments and principal symptoms of the patient we can determine the nature of the disease—every disease having clear cut differentiating symptoms. Incidentally it may be remarked that a good physician is one who is well versed in Ayurveda, widely experienced therein, expert and pure in mind. Ayurveda wants every physician to be religious, for unless we are religous our mental concentration and insight are not well developed and without strong concentration etc., it is also not possible to acquire नाड़ीज्ञान and deep insight so as to command respect of patients. And it is power of religion and meditation alone that can drive away our mental dross so as to see through a thing. In selecting medicines a physician should also duly consider the *doshas* —*vayu, pitta* and *kapha* in a patient and the ingredients of the medicines he is to apply to the case in hand; unless a good knowledge of Materia medica is acquired the right selection of medicines is at a discount. In the chapter of a disease we are to select the right one out of a hundred ;

sometimes in consideration of doshas we are to apply a medicine of some disease in another one. In this द्रव्यगुण should alone guide us. Thus in a case of Asthma, Manikya-rasa and Haritala-Bhasma gave me success, for Arsenic is a good medicine for the said disease. In a case of dyspepsia followed by kidney troubles and piles, I applied "Chandra-prava" only and the success was marvellous. It is unnecessary to multiply instances here. In applying medicines a vaidya should also consider the several medicines whose individual ingredients are almost the same. Thus when a vaidya cannot diagnose a disease he applies different varities of medicines —numbering even 7 or 8 medicines a day covering all symptoms. Only a single or 2 proper medicines regularly applied is sufficient to cure a worst case. Further in treatment of patients we are to apply medicines which will effect a gradual radical cure or may be beneficial in the long run too giving him vitality enough to evade the onsets of diseases. Hence in chronic cases we should give such medicines as can ensure a gradual lasting cure. Thus Charaka says —

क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः ।
अपूर्णभावमायान्ति अप्रकम्प्या भवन्ति च ॥

The Rishis always advised non-supression—their aim as said before being lasting good. It must also be remembered that a vaidya should advise his patient first of all to avoid the causes that will excite the dosha from which he is suffering in a particular disease. Thus coldness, mourning, fear, excess of exercise and indulgence in sexuality etc., excite *Vayu* or nervous diseases. Heat, anger, and corrosive food-stuff like mustard &c., excite Pitta i.e. retard metabolism, oxidation, tissue combustion etc. Day-sleep, want of exercise, too much sweets, rich cakes, coldness &c.,

excite Kapha *i. e.*, hampers actions of preservative fiuds—this fudamental principle should always be strictly observed.

Even sometimes following this right procedure and applying a right medicine we fail to cure a patient. In such cases we must remember (as alrady said) that Ayurveda speaks of 3 kinds of medicines—(*i*) that applied by vaidya's discretion (सुक्तिव्यपाश्रय) (*ii*) *homa*, *sacrifice*, etc., (*iii*) culture of *Sattwa Guna* in a patient सत्त्वावजय The first failing we must resort to the 2nd and the 3rd to improve patient's mentality etc., to a great degree. Hence also the relation of Ayurveda to Religion and to ज्यातिम् (Astronomy). So it is also imperative that a vaidya should be religiously disposed. As regards Astronomica connection Susruta says 'ग्रहेषु प्रतिकूलेषु नानुकूलं हि भेषजम् । ते खल्वौषधवीर्याणि हरन्ति बलवन्त्यपि ॥' This planetary influence on human body is well-known from times im memorial. Thus it is a kuown fact that the 11th day of the moon, and the new and full moon aggravat chronic diseases. Treatises on Astronomy also teac us that particular diseases are caused by the main influenc of particular palnets. Thus Saturn creates nervous diseases and Astronomy says that *Verela* is pleasing to Satur And thus Ayurveda also says that बलातैल and बलारि made of verela are good nervine medicines. Anantamula i good in blood impurities which is caused by Mars- this bein favourite to Mars ; Sun causes acidity, bilious fevers &c; an Bael-root favourite to sun goes a great way in curing the diseases specially in children. Moon causes phlegmati diseases like asthma, phthisis, hydrocele etc., and क्षीरिका favourite to moon destroys these diseases to a grea extent, and white things like camphor, lime &c. are als favourite to moon; this is why camphor and calcar

are good for such patients. Jupiter influences asthma, fatness, liver diseases &c., and Bhargi-root favourite to this planet invariably retards the progress of these diseases. Budha (Mercury) causes indigestion, hysteria, vertigo &c. and these are done away with वृद्धतारक बीज favourite to Budha; urinarydisease,fistula, uterine troubles &c.,are caused by Sukra (Venus) and these are modified by रामबासक root. Rahu and Ketu are disease-propagators in conection with other planets generally, and similar are their medicines in our Ayurveda. Sandal wood and Aswagandha are however their favourites. Further each particular planet presides over particular trees, as Sun over myrobalans &c., moon over milk—exuding plants, Sukra over flowers. Saturn on grasses, Mars on thorny plants, Jupiter on fruits, Budha on flowerless plants. Thus again in our Ayurvedic medicines we see our sage's prescriptions coincide astronomy with regard to such plants as well. Similarly we are to deal with metallic medicines, remembering copper and ruby as favourite to Sun ; pearl, cat's eye, silver &c to moon; coral to Mars, white-sapphire to Budha, gold and pearl to Jupiter, blue-sapphire and iron for Saturn, gomedha and iron to Rahu, diamond, silver and gold to Sukra and so on. Thus a physician should be versed in Astronomy too for sometimes he may have to fall back on it as a remedy for his patient. We here need not dilate on the various aspects of the relations of Ayurveda with Astronomy and Religion. Suffice it to say that they cannot be dispensed with in the practice of Ayurvedic-medical Science. As Ayurveda is based on religion and truth so its success is overwhelming and has kept its fame as the most scientific medical science ; for Religion gives success and saves us always ; 'नास्ति गोविन्दनामोच्चारणसमभेषजयू ।' and विष्णु:

... स्तुवन नामसहस्रेण जरान् सर्वान् व्यपोहति।' । It being based on truth—it will be eternal for ages (cp— 'याथातथ्येन व्यदधादर्थान् शाश्वतीभ्य: समाभ्य:' —Upanishad). Only its development for the better understanding of the mass is necessary and it should be made suitable to the changing aspects of time and taste. And in this renaissance period of Ayurveda it is high time that Kavirajes should exert to add to its stock of medicines and try to back it by commentaries written in concordance with modern scientific principles, standardise its medicines—to arrive at a proper regular preparation of medicines. And every one should record in the form of a book all the results of his experience.

All these methods should be honestly followed to make Ayurveda a universal science. There should be no secrecy in medical profession and there must not be any conservativeness, but rather Ayurveda should be complemented by the result of modern reseaches and experiences. Thus it is that Homeopathic preparation and dilution of several indigenous drugs(singly or in groups)are giving grand results which can not but improve our knowledge and pharmacopoeia. As regards the potency of Ayurvedic medicines we neednot go far, Even the best scientific nations are lavishly using its medicines.

Thus for good treatment everybody should depend on Ayurveda (in its proper sense) which combine both Allopathic and Homeopathic principles—whose combination of medicinal elements act on gross elements of the body and also whose single minute doses and medicines act on the fine tissues of the body as the case may be. In other words Ayurveda is also Allopathic in as much as it use homogenious and heterogenious combinations of medicine and apply the principle of contraria contraii in Therapeutics

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It is also Homeopethic in as much as it uses single medicines, and triturations in the Bhasmas, and dilutions in Makaradwaja etc., and repetition of पुटपाक in Bhasmas, and also in its similia similibus method in therapeutic—cp. 'हेतुव्याधिविपर्यस्तविपर्यस्तार्थकारिणाम्' etc., noticed before. But care must always be taken that there be no medicinal overdoses. For in all chronic cases we see poisonous drug-actions and these are successfully treated by us in anti-drug medicines. Harital-Bhasma, pure sulpher and swarna Bhasma are antidotes in almost alldrug diseases. Thus in treatment of diseases we are to pay attention to all these facts. Ayurveda also surpasses Allopathic and Homeopathic Sciences in as much as it advises us to a greater extent to destroy all our mental elements e. g., Rajas and Tamas even, and to keep our body and mind fit by assimilating them to nature by observing her rules and orders. Thus so-called Naturopaths come within its scope. Again for uplift of mind and soul Ayurveda takes cognisance of metaphysics and spirituality at every step (see Charaka शारीरस्थान Chap. I etc.).

Next we must briefly deal with the principles of diet and incidentally habits too as sanctioned by Ayurveda for preservation of a long healthy life.

It will not be out of place to mention that as in religion, devotion and faith on a physician helps recovery. This is why Ayurveda advises not to treat one who hates or has no faith on the physician. Ayurveda further mentions that for the recovery from a disease—the physician should be expert and religious, the attendant should be in one word faithful and dutiful, the medicines be fresh and standardised into its usual potencies and the patient should be religious, devoted to the vaidya and not nervous at

It is also Homeopethic in as much as it uses single medicines, and triturations in the Bhasmas, and dilutions in Makaradwaja etc., and repetition of पुटपाक in Bhasmas, and also in its similia similibus method in therapeutic—cp. 'हेतुव्याधिविपर्यस्तविपर्यस्तार्थकारिणाम्' etc., noticed before. But care must always be taken that there be no medicinal overdoses. For in all chronic cases we see poisonous drug-actions and these are successfully treated by us in anti-drug medicines. Harital-Bhasma, pure sulpher and swarna Bhasma are antidotes in almost alldrug diseases. Thus in treatment of diseases we are to pay attention to all these facts. Ayurveda also surpasses Allopathic and Homeopathic Sciences in as much as it advises us to a greater extent to destroy all our mental elements e. g., Rajas and Tamas even, and to keep our body and mind fit by assimilating them to nature by observing her rules and orders. Thus so-called Naturopaths come within its scope. Again for uplift of mind and soul Ayurveda takes cognisance of metaphysics and spirituality at every step (see Charaka शारीरस्थान Chap. I etc.).

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all. (Vide Charaka—Sutrasthana, Chap. IX beginning with the verse—भिषग्द्रव्याण्युपस्थाता रोगी पादचतुष्टयम् । गुणवत् कारणं ज्ञेयं विकारस्योपशान्तयेत् ।।'

Most of our diseases like, dyspepsia, acidity, diabetes, Beri-Beri &c. &c., are due to our false and improper diets and habits. Food consists of the nutritive factor so essential for health. So we must always make right selection of food. For this we are to observe seasonal effects on us and the consequent change in diet should be observed. Remember that "prevention is better than cure" and medicines without observance of judicious diet are of no avail. Thus Ayurveda says :—

विनापि भैषजैर्व्याधिः पथ्यादेव निवर्त्तते ।
न तु पथ्य विहीनानां भेषजानां शतैरपि ।।

(i. e., diseases disperse without medicines i.e., by diets only. Want of right diet will not cure us even in the presence of hundreds of medicines.)

Thus diet being also a main prevention for diseases and three, fourths of the diseases being due to false steps in diet, we must here trace the diatery course prescribed in Ayurveda—

षष्टिकान् शालिमुद्गांश्च सैन्धवामलके यवान् ।
आन्तरीक्षं पयः सर्पिर्जाङ्गलं मधु चाभ्यसेत् ।।

We are daily to finish our diets with the following—rice of "*Sastik.*' or "*Sali*" paddy, *Mug*, *Saindhab* salt, *Yava* (Barley-wheat), water of antumnal rain, milk, Ghee, honey and according to some flesh of deer etc., bred up in *Jangala* tracts. Too much of sours, salts, alkalies should be avoided ('त्रीणि द्रव्याणि नात्युपयुञ्जीत पिप्पलो लवणं क्षारः।') and curd is also to be abstained from in summer and autumn. While

observing daily diets we must also observe daily rites—i.e., rising early and then finishing शौचादिक्रिया —purity of body and mind; we must remain reverent on god in all our acts, for healthy mind will dispel disease and mental anguish. We should daily conduct massage with oils :—take regular exercise bath and sleep. Exercise should be such as is conducive to the cheerful tone of the brain, heart and lungs. Evercises for muscle-development is not good in the long run. It generally dilates the heart, brings on excessive blood pressure and impairs our vitality. Song and reading are good exercises for the lungs In other words concentrated attitude expedites breathing facility. But these exercises should be moderatelycarried on in open-air. Hence we suggest that non-violent open-air games e. g, walking etc, are best forms of exercises now-a-days. We are also always to avoid dirtiness. While observing these daily diets and rites we must also regulate them according to the changes of seasons. Thus in hot days mild exercises are beneficial, whereas plenty of them can be indulged in in winter days only. Heavy meals and hot water can be taken inwinter whereas only light and semi-liquid diets and cold drinks are for summer. In the rainy-season, winter habits are for cold days and summer habits for hot days. The scientific reason of all this is that in summer one does not need so much fat as in the winter, as the caloric needs of the organism is much less owing to the less radiation of heat from the body surface to the surrounding atmosphere. And as the cold air contains more oxygen the increased oxygen taken naturally enhances metabolism and therefore one has in winter good appetite and can digest a large quantity of meat and other nitrogenous food which in summer may cause gastro-intestinal troubles—

'शीते शीतानिलस्पर्शसंरुद्धो बलिनां बली।
पक्ता भवति हेमन्ते मात्राद्रव्यगुरुक्षमः ।।'

At every change we should cleanse our systems by purgatives etc. Again remember day-sleep is sanctioned only in summer. For want of space, we have not dilated on the seasonal diets etc., here. We will now generalise particular food that we may safely take in our daily life. Rice is our staple food it being more vitalizing than wheat &c (cp अन्नं वृत्तिकराणां श्रेष्ठम् Charaka). Still then wheat should supplement rice in our daily diets. But mill-rice is not good at all. In taking diets we must remember that we are to avoid unbalanced ones. A diet in which the several things are not opposed to one another and in which the vegetables neutralise the bad effects of one another and thereis nutritive facts in foods, is said to be a balanced diet. Fish and flesh should not be followed by milk in the same dish. Plantain should never be taken with whey, curd, or palm fruits. Similarly sour things must not be supplemented by milk. Jack-fruit, walnut almond &c, in combination with milk are also undesirables. Khichuri (खिचड़ी) and milk in the same dish should be avoided. Our present day diet being mostly unbalanced we are now prey to several fatal diseases like, Consumption Dropsy, Rheumatism, Gout, Diabetes &c. Constipation and consequently Acidity and dyspepsia. are the results of taking unbalanced diet for years together. These things though not fatal are roots of several dangerous ailments ('रोगानीकस्य मूलमजीर्णमाहुः') Plenty of fresh vegetables lightly cooked in pure ghee and pure milk too should be eaten to avoid these diseases. Our present day food also offends against nature's law of simplicity. Hard, soft, solid and liquid things are a''

driven in the stomach at the same time. Further all these are swallowed and not well chewed so as to be salivated. Thus Charaka says 'नातिद्रुतमश्नीयात्' । The food taken if not well salivated irritates the stomach. The result being sometime or other we are afflicted with diarrhoea passing into permanent constipation ; whenever we shall eat we should also see that only two-thirds of our stomach is full and not more. After eating, rest should be taken and mental exercises should be avoided, for these interfere digestion. Thus why we condemn school or office-going after (as in present days), food, for the sake of health.

Again we conclude that, if *we* take a single line of thing in one course the better for our health. Thus either *dal, rice,* vegetables and milk, or bread, dal &c are to be taken in the same course. When fish or flesh is taken then no milk but curd must be taken. Seasonal fruits also sometimes help nourishment of our system. Among sour things, lemon, orange tamarind (old), can be safely taken and among hot things we recommend ginger and गोलमिर्च (pepper) as well. If sufficient quantity of pure milk, butter and ghee are available then fish, flesh &c may be avoided. We must also see that our drink is pure and not foul like the rainy-season—calcutta—tap—water.

While observing diatetic natural laws and moderate habits we should indulge in rest after meals, timely sleeps and develop a virtously healthy mind and have full control over our passions. [This is why Susruta enjoins marriage at 16 and 24 for girls and boys respectively]. These are sure to give us a long healthy life which is the root of attaining ultimate Good. Thus Chraka says—

नरो हिताहारविहारसेवी,
समीक्ष्यकारी विषयेष्वसक्तः ।
दाता समः सत्यपरः क्षमावान्,
आप्तोयसेवी च भवत्यरोगः ।।

(i. e., a man observing moderation in diets and habits—working with discretion, unattached to sensual objects, benevolent, equal to all, truthful, of forgiving dosposition and serving the good, is devoid of disease).

[*N. B.*—Remember that by tracing सृष्टिक्रम from (Brahman) Unity and seeing internal and external similarity in all—all being based on one ultimate Soul, all diseases are ultimately due to श्लेष्मा and पित्तदोष and Vayu being takenas योगवाही i.e. the underlying unity, in this Tri-dosha theory; all disease have some sort of mucus disturbance or blood impurity at the root. And these being manifest are termed sycotic or syphilitic poison. And diseases are also mental being due to poisoned mind. So these are the main roots of diseases. See psora, syphilis and sycosis as causes of diseases in Homeopathy (Infra) here. In this respect and in respect of philosophy in medicine Ayurveda has a parallel in Homeopathy (see Infra). In conclusion, also remember that Tantras also cognised medicines and praised metals and specially mercury. Tantric medicine is now-a-days used owing to its immediate quick results; so this system became very popular in modern Indian medical Science, along with Vedic medicines.

(For origin of Tantras and their connection with Rudra and medicine, and their root as the Vedas,—

see my Evolution of Gita—chapter on Tantras)].

And lastely remember that in prescribing Anupana or vehicles of medicines we must in one word remember that, स्वेद (fomentation, hot-bath etc.), fat (घृत, तैल etc.), Dasamula (ten particular Ayurvedic roots and plants) and sweet, acid and salts check vatavikara in general; similarly cool appliances, ghee, honey, Trifala, Golancha, धने-पलता-अनन्तमूल, and sweet, bitter and astringents control पित्तविकार। Lastly, fomentation, honey, oil (in some case), hots (e.g. peepul, dry ginger, pepper mainly) bitter and astringents suppress kaphadosha. It is to be noted also that वस्ति (douche syringe system) destorys many diseases mainly due to vata-vikara, and purgation checks pitta-dosha and vomitting kapha-dosha, generally.

In this way diagnosing the dosha in a patient and determining the right medicine and method thereof, we should apply diet or Anupana of medicines etc., accordingly in all diseases—the following treated here not being excepted.

Another thing must be noted here that Ayurveda in point of diseases and medicines is unlimited, for all things we see around have medicinal value etc. (cp.— 'नानौषधीभूतं जगति किञ्चिद्द्रव्यं लभ्यते' -Charaka and 'समुद्र इव गम्भीरम्' etc.,—Susruta, Uttaratantra, XIX. 15.); but in point of three doshas and Ghrita-oil-honey it is limited, for doshas are three only to be checked by these three substances, if proportionately applied by studying the proportionate disturbance of the three doshas—a hard point no doubt.

SECTION—II.

Detailed Medicines of some diseases

STONE AND RENAL COLIC ETC.

Diseases and pains due to stones are extremely painful. so much so that Ayurveda compares their pains with those at death-time. Sufferers from these pains alone can have an experience of Renal colic, and Indeed the sufferings of renal and biliary colic patients induced me to devote my energy about the study of the cause, development and treatments of this disease which I briefly enumerate below.

Taking of too much rich food and mixed unbalanced diet, indulgence in untimely meal and sleep, violation of nature's law of moderation, want of due observance to nature's call usually lead to the development of stone and Renal colic. In fact, indigestion, acidity, dyspepsia and bad liver function are its direct causes. Its hereditary characteristic is also seen. Again this disease attacks persons of the age between 20 to 45; for during this period people do not pay any respect to laws of diets movements and habits. Boys and women are seldom victims of Renal colic; the female patients rather fall a prey to Gall-stone colic (whose origin and treatment is almost exactly similar to those of Renal colic).

In Renal colic, stones accumulate either in the kidney or in the bladder. The acute and shooting downward

pain ensues when these stones pass from kidneys to bladder through ureter (Renal spheres ?). Stones are of three varieties—(i) phosphate-stones ; these are glossy and large like '*Mahua*" fruit of Sonthal Parganas. (ii) Uricacid stones which are like the seeds of "*Bhela*" ; (iii) oxalate of lime-stones (these are rough and extremely hard), corresponding respectively to *Slaishmic*, *Paittika* and *Vatika* types of अश्मरी रोग (stone disease).

Two kinds of secretions solid and liquid generate from the food we take. The solid secretion comes out in the shape of stools and the liquid in the shape of urine. On both sides of the spinal cord there are two kidneys just behind the "*Kukshis*"—(? belly).

They purify blood and regulate passage of urine. These being healthy, no urinary trouble can follow. But when these are deranged by one of the *doshas—Vayu*, *Pitta* or *Kapha*, (constitutional or acquired) they cannot rightly perform their functions and diseases like diabetes, nephritis, Renal congestion etc., follow. In Renal congestion pain also ensues when stones pass from the bladder and tries to come out through urethra (with the flow of urine). Thus sometimes there is internal inflammation lacertion and pus consequently in Renal congestion.

Distention of the bladder, obstructed urinary flow, indigestion and feverishness generally precede the proper manifestation of stone and renal congestion. Almost everywhere in Renal colic pains start from the kidney and shoot downwards up to urethra, testes, generative organ and the rectum. Sometimes the reflex action of the pain is seen near the navel and the groin—the evident reason being that all the above organs are set in the pelvic

cavity as one united whole. Unless the stones pass to the bladder or comes out with the urine, there is no cessation of pain, and there arises constant desire to pass urine and stool. In extreme acute pains vomitting begins. But in chionic stages there is generally dull pain in the kidney or the bladder and these seem heavy as well. Again small stones generally cause constant pain, while a big stone usually creates periodic pain.

In fact this disease being neglected may prove fatal. And operation well-described in Susruta, in extreme cases is also endangering to life as Susruta says; for kidneys are the mont vital organs of the system.

In gonorrhoea or syphilis, sometimes symptoms like Renal congestion are seen due to inflammation and accumulation of bloodclots through laceration; modern science calls this "stricture." Cathiter-passing gives only temporary relief in such cases. Its treatment too resembles Renal colic treatment, so we notice it here.

We advise treatment from the very initial stage of the disease, for when stones become of extremely large size then they evade medicinal action and necessitate operation which as said above is dangerous.

There are many medicines (like Berberis, calcarea, Sarsa etc.) in Homœopathy which are palliative no doubt, but their curative potency is not marked. The allopaths apply in acute cases Liq, Morphine hydrochlor or preparations of Aspirin or have recourse to Morphine injection. They are palliative indeed, but they give us no help towards its cure; rather such injections weaken the organism. Ayurvedic medicines as they are now have no immediate palliative action. But their curative potency

if continued for some long period is wellknown. We here give two *pachans* which if regularly taken for a fortnight or a month will invariably save us from a future attack of Renal colic etc, and so refresh the organism that further accumulation of stones are not given scope if dietary laws are observed. The *pachans* are—(i) 1 tola of bark of *Barun-tree*, 1 tola of *Gokshura* and 1 tola of leaves of *Pathar-kuchi* to be boiled in half seer of water in slow fire ; when the water (i. e., decoction-water) becomes half *poa* then we are to take it with treacle or molasses when cool ; this is to be taken in new cases. But when the case is of long-standing, then along with this take this following *Pachan* as well—decoction of Baruna-bark, *Gokshura*, *Kulthi*, *Sondal*, *eranda-root* and Patharkuchi-leaves and ginger with medicine made of Silajatu or Abhra.

Researches in this connection have also shown us that these *pachans* extracted in tincture form through Homeopathic principles are both curative and immediately palliative in stone and colic etc,. I believe that similarly Ayurvedic *Pachans* if prepared in tinctures, then their action will be quick and immediate. Thus we see that Homœopathic principles on Ayurvedic medicines give us curative and palliative medicines in stone and Renal colic cases etc. We have experimented this and find it really useful.

Ordinarily vegetable diets lightly cooked without spices is best suited in this disease. Flesh fish, rich food, sour and acid things should be avoided ; enough quantity of oranges, melons, juice of *Kushmanda*, Cocoanut-water, *Molasses-Sarvat* and tepid hot water can be taken according to the consumption of the system. Juices of baked cabbage-leaves are also highly efficacious in Renal colics, for they

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have a direct action on the urinary organs ; and modern science also says that they are rich in the vitamins (A, B and C). I may conclude by saying that where possible open air exercises should also be taken to avoid stone and Renal colic by reinvigorating the liver and kidneys.

We have also seen that treatment of nephritis, cystitis, Pyelitis and albumanuria, are in many respects similar to the treatment of stone and renal colic. So the above "Pachans" (in Tr. form) as also medicines based on purified "Silajatu' ,"Abhra" etc.,as helps, may be used in all the above cases to strengthen and thereby to remove inflammation etc in kidney, bladder &c. Makaradwaja one rati, Vajrakshara 4 rati—Lithia of citrate 1 tea—spoonful with cocoanut water in one dose may be taken in मूत्रकृच्छ (strangury) due to any cause in these diseases. External application of Patharkuchi leaves on the abdomen is also useful in मूत्रकृच्छ्रता of all types ; for Patharkuchi itself in any form removes inflammation, ulcers &c of kidney, bladder and the whole of urinary organ.

ASTHMA AND ITS TREATMENT.

I will not here dwell on the cause, development and manifestation of this disease for it is well known to all, bnt shall briefly narrate some almost infallible Ayurvedic medicines that are to be applied in its various stages:—

(i) When the Asthma results from chronic cough and when it is dry attended with burning sensation in the chest, perspiration and weakness, then Arsensic may be safely applied with success Arsenic purified according to our Ayurveda or any preparation from its purified state may be used, but we prefer Bhasmas only. for Bhasma form of medicines are extremely efficacious and can be assimilated by the weakest even. Thus in such cases we use "Harital or Sankhia" Bhasma. It should be used with 1 to 2 tola of Ginger juice and half as much of boiled Ghee mixed together. This purified Bhasma-Arsensic it may be noted is also one of the best remedy for all the stages of Phthisis especially when it is attended with disorders of the digestive functions. It is *the* medicine for Leprosy, gangrene &c., in all its form and of dropsy, gout as well. Modern sciences will also say that medicines for Leprosy are well suited to Phthisis cases having cavities (? wounds) in the lungs specially.

(ii) Restlessness and uneasiness of breathing, low heart-action or difficult breathing in Asthma is best treated by *deer-horn Bhasma* to be taken with betel juice. Pleurisy cases are also dispelled by this medicine if alternated with Lakshmivilasa pills : (iii) Thirdly in wet asthma due to

slehsma when expectoration only gives relief to the patient, and there is indigestion or constipation or acidity followed by nervous weakness then we are to apply *Nux-Vomica-Bhasma* with powders of dried ginger or *peepul* In cases of extreme nervous breakdown and emaciation or when there is fever as well then nux-vomica and Arsenic bhasma should be given alternately.

(iv) Again when Asthama results from malarial affactions, dropsy &c.—then again the best remedy is in our Arsenic Bhasma.

In fact these three medicines specially Arsenic, are the best remedies in all the various stages of Asthma. By these even worst long-standing cases are cured. Other Ayurvedic medicines like, *Bhargi-Gura*, *Swas-Chintamani*, *Kanakasava*, Sringadi etc, can give only temporary relief, and are helpful conveyances of Arsenic ; so for a radical cure of this painful disease we must have recourse to the three above named medicines with these as helpfuls if necessary. Tincture of Kuda and Dasamula of Ayurveda are also to a great extent palliative and restorative in Asthma and Bronchitis, Pneumonia, and Consumption etc.

The diet here (saving fever) should be boiled water, "Khichuri" cooked lightly in ghee, Luchi and milk principally.

In must be noted that in selections of medicines we must have a good knowledge of Materia medica of the drugs and medicincs, named in our Ayurvedic Sastras. Wise and judicious selection of medicines cannot but give us succees* for in nature everywhere we have things

whereby we can keep our body healthy and hearty for a difinite period.

We say "for a definite period" and not "for all time" for natura's action towards destruction and reconstruction is unavoidable.

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* Thus once " Manikya Ras" a preparation of Arsenic has given me some success in Asthma and Phthisis case. So in taking up a case we must consider its main symptoms and the action of drugs and their ingredients, and must not always think for treatment of a particular disease on medicines only written in the chapter for the treatment of that particular disease. I also cured a case of dropsy by Batagajankusa and so on.

Medicine and Diet in Phthisis.

In this fell disease treatment should be undergone from the very incipient stage. As regards diet our general practice is to prescribe milk, butter, meat-broths, certain fishes, eggs, farinaceous articles, fruits, vegetable soups &c in Phthisis cases. "The like increases the like,"—so we resort to fleshy and fatty articles in consumptives. From a study of Ayurveda it appears that meat-juice and *Arishtas* (Draksha or Dasamularista) almost after every meal are to be prescribed to a patient who is greatly reduced and is attaked with hectic fever necessitating his confinement tobed. Thus Charaka says "goat-milk, flesh-juice. soups of *Mung, chola* and other fever-killing ways as said before should be given in consumptive fever; wine (rather medicated Aristas?) after meals stops emaciation." The vegetable diet in such cases is positively bad and its use only precipitate the death of the patient. In large cities where pure milk is at a discount and where adults have a distaste for it, then also its best substitute will be meatbroth.

But in the very early stage of Phthisis when all its symptoms e. g. fever, cough, blood-spitting &c are not well-advanced, the vegetable regimen is the best Ayurveda's use like 'शुष्यतां क्षीणमांसानां–दद्यात् क्रम्यादमांसानि' &c. go to show that meat or meat-broth of flesh-eaters is to be given to a consumptive (शुष्यात्) when he is emaciated only (क्षीणमांस) i. e. in the somewhat advanced stage of the disease, Ayurveda's 'मांसं यक्ष्महरं परम्' etc. will also be taken with reservation. I propose this vegetable diet provided

the patient can digest the materials composing this vegetable diet, but bad digestion, acidity, diarrhœa constitute a decided contra-indication for its use. In these cases this diet should be completely given up but be alternated with meats and *Aristas* as remarked before. Arrangement of such careful regulation of diets with some mild restoratives will be easily borne with excellent results. Those to whom vegetable diet is distasteful or who are inured to flesh should find some means or things (e. g. meat broths with vegetables etc) whereby it may be agreeable to their taste.

Again those who have a prejudice against vegetable diet should bear in mind that in the very commencement of Phthisis, the vegetable regimen is of the gretest benefit. In fact, if the disease is in its infancy then we do not advice either wine or meat broth for these irritate and expedite greater circulation of blood which is a necesity when the patient is weak. Now-a days almost all are habituated to flesh and fish, so vegetable food may perhaps at first increase some weakness, but if it be continued for a time, the emaciation will be arrested and the patient will gradually gain in weight. This last being a sure sign of the successful application of this mode of diet in the treatment of Phthisis.

Starch substance and milk which are the essence of vegetable diets contain fattening elements. These I think add to the strength and flesh of a tubercular patient. Hence it is not surprising that vegetable regimen will be useful in such cases. But this rigid diet should not be prescribed in cases of inanition or when Phthisis is due to loss of semen.

As the general modern medical belief is that tuberculosis (उरःक्षत) is the result of general enfeeblement of the organism, so almost everywhere fleshy and strong alcoholic medicine and diet are regarded as the best prophylactic of Phthisis. But where tuberculosis is not due to general weakness of the system but due to some other disease and there is hectic fever as well then as said above meat may to some extent be prescribed, otherwise not.

Now-a-days, violation of the law of moderation, adulteration in diets as well, too prolonged lactation, venereal excess, want of nourishment and ventilation through poverty, smoke, dust and impure diet in large cities, and grief generally cause Phthisis and in all these cases it is wrong to say that Phthisis etc., is due to general enfeeblement of the system. In such cases one must stick to vegetable diet and mild medicines from the very beginning.

We cannot forget that Phthisis has its victim mostly in rich classes and in youths, due evidently to excesses in diets and habits. But the religious sects who abstain from meat and wine rarely fall a victim to this disease. In fact the working class in cities who eat meat twice or more a day and who observe alcoholic drink furnish a large proportion of the deaths from Phthisis.

Facts thereforelead us to conclude that use of meats and wine should be abstained in the very early stage of Phthisis.

But it should not be forgotten here that neither diet alone nor medicine alone can cure us of diseases, but both should be strictly followed as advised by the medical science. Ayurvedic medicines like—Haritala and Abhra Bhasma (in fever, cough, night sweat and emaciation), *Para-bhasma* (in syphilitic or veneral tuberculosis). Vasantatilaka,

Sarvabhauma Ras, *Makaradwaja*, *Trailokya* or Vata *chintamani* (having gold and calcium), and Rasendra Gudika (added with हरिताल), in fever. cough and emaciation, and brain and heart troubles, *Draksharista*, Dasamularista in emaciation only as said before, and *Amritapras grita* (where there is emaciation without fever) *Chayauaha- Pras* in feverless cough&c.—are very efficacious in the various stages of Phthisis. These medicines and the tinctures of "Suchika-bharana" or Akanda (in hectic fever), Muktavarsi (in blood spitting) and Vasaka (in cough, fever and blood spitting), Arjuna (in heart pain and weakness), to be prepared in Homeopathic means are highly efficacious in Phthisis cases. Remember that tinc. of Suchika-bharana is also useful in cancer, Typhoid etc. Indeed much success has attended us by depending on these medicines only. But care should always be taken that there be no overdose of medicines. Right and left use of Ayurvedic metallic medicines invariably leads to bad results making the disease all the more incurable. In several cases, we now find bad medicinal actions in chronic diseases. Regulation of doses is hence most important in medical sciences; suppression of one disease and aggravation of another is not the aim of Ayurveda, but its view is to gradually allay diseases and to so administer doses that another complication nav not set in—(cp 'क्रमेणापचिता दोषाः क्रमेणोपचिता गुणाः। अपूर्णभावमायान्ति अनुकम्प्या भवन्ति च (as already said). This disease is incurable in विलोमक्षय, ie, when loss of semen&c., produce loss of marrow, flesh, blood etc, but rather curable when there is अनुलोमक्षय i.e. loss of chyle &c., lead to loss of blood, flesh etc

Cancer and its Treatment.

Before taking up its cause and manifestation we must first determine its name in Ayurveda.

In Ayurveda we bring cancer under the category of bad types of tumors (*Arvuda*), In fact Ayurveda describes tumors (*Arvuda* and *Granthi*), abscess (*Vidradhi*), neoplasm (*alaji*), boil (*Vrana*) as developments from inflammation (*Sotha*). All these different varieties of *Sothas* have their individual characteristics.

When Charaka says, "Vomitting, cholera, asthma, tuberculosis, anaemia, gastro-intestinal troubles, menorrhagia, piles, fistula cause Sotha," we conclnde that these also may produce malignant tumour in chronic stages. We also see that these including chronic ulcers of intestines &c. and syphilitic poison cause urinary troubles and cancers &c. as well. But the direct etiology of cancer-tumors may be said to be poisoning of the blood and the lymphatic and seroas fluid due to some abnormal factor. Thus taking adulterated food in dirty hotels &c, using tin and unclean aluminium utensils for cooking, living in modern artificialities, indulging in unbalanced diet—sour acid articles e.g. curd, pepper etc. very often, taking patent medicines having unpurified mercury, lead &c., acquisition of syphilitic or sycotic poison, harbouring a poisoned spiteful unpeaceful mind that causes nervous and blood irritations, also too much use of icy cold diets that also dry up our mucous linings in alimentary canals etc and irritate the system producing malignant growths, excessive daily

indulgence in meat, fish, curd, stale cheese and posset, wine-drinking, smoking, too much tea, coffee also irritating the system, liver and so blood as well, are factors in producing tumors of cancertype. So cancer is seen more in Europe, America &c. than in India. Indians also indulging more in rich and also in spicy diets become prone to this fell disease.

Statistics also show that cancer and Phthisis are more prevalent in persons indulging in flesh, fish. smoking, tea &c. as said above, than among vegetarians ; the last are sometimes victims to cancer of the stomach due to chronic acidity and gastric pain(अन्नद्रव and परिणामशूल ?)

Almost (all of our) diseases are due to bad diet and habits. The rest being due to our misdeeds. Hence sastras say that clean purified body and mind wash off all diseases. So Ayurveda also advises complete resignation on god for culture of purity &c in obstinate diseases as one of the methods, along with medicines. Ayurveda declares that boils, tumors are developed in eight places—(1) skin (eg. eczema, herpes &c) (2) flesh (e. g. tumor of mucus tissue, fibrous tissue &c) (3) vessels (e. g. tumours of blood and lymphatic vessels &c) (4) veins and ligaments (e. g, cartilaginous tumours &c) (5) bone (6) joints (7) viscera (epithelial tumours) (8) vital organs.

Now when the tumours in any one of these places turn malignant and are attended with fever, excruciating pains, blood discharges, rapid emaciation, apathy, thirst, vomitting, dysentery, anaemia showing straw-color &c, we may term them as cancers. In extreme cases of cancers, tubercular fever is manifest. These cancer tumours are sometimes painful, sometimes painless, suppurative or

non-suppurative, hard or soft due to the leison of the tissues. When the tumours are stone-hard non-suppurative and painless they are called *mamsarvuda*. If one tumour develops in another it is called *adhyarvuda*.

One thing must be noted here that persistent obstinate hoarseness of voice, malignancy of tumours and boils, persistent painful gastric and intestinal troubles and persistent foul painful discharges &c. generally precede cancer-proper. It has three stages (1) progressive growth defying medical action and damaging flesh, blood, tissue, skin &c, ; (2) secondly-pain, bursting of tumours, dullness of appetite, weakness, anaemia &c. ; (3) lastly fever. emaciation gangrene, nervous break down &c.

Now-a days however tumors of the cancer type are generally seen from syphilitic poisons (acquired or hereditary) and the general seats of the discase are mucus membranes of the throat, stomach, female breast and the uterus or penis and rectum. Uterine cancers are frequentlymet with due to abortion, miscarriage and chronic cervicitis as well. Several types of cancerous growth in different places may be included in Ayurveda under:—*Rohini*, *Adhijihva* (cancer of the throat and tongue). Puskarika (hard chancroid in penis ?) *Sataponaka* (tuburcular tumors of the mucus membranes of the penis), sonitar-vuda, *mamsarvuda*, mansa-paka (malignant tumour), *vamini* (putrid mucus discharge due to ulceration &c., of uterus), *Karnini* (fibromata, sarcomata in vagina and uterus)—these last two being exclusively of females only.

Thus we may say thatcancer invariably originates on the prepuce, glands or both, and is a disease of advanced life They are rapidly degenerating. In fact, we may

repeat and say that tissue susceptibility, chronic irritations caused by phimosis, balanitis, venereal ulcer specially of syphilitic origin seem to be three chief factors of cancer-tumours. From a study of Susruta we also see that uterine cancer results from piles in the vagina as well.

Thus we have in a few words traced the cause development and symptoms of such '*Arvuda*' as may be termed cancer.

It will not be out of place to distinguish between chronic cervicitis (Sveta-pradara) and painless cancers of uterus. First in cervicitis the colour of the patient shows permanent pallor, while the yellow tint of cancer cases is well-known; secondly in the former, emaciation is very gradual while in the latter it is rapid. Thirdly extremely foul smell and thickness of discharges characterise cancer cases. Then in advanced stages of uterine cancer streaks of blood are seen in stools, for walls of uterus are rent asunder. In cancer, motion aggravates the symptoms of the disease. Generally speaking, sometimes fever is seen in the rather early stage of cancer-cases. Inspite of all these differentiating traits, an internal examination on patients will make assurance doubly sure.

Again cancer of the stomach should not be confounded with ulceration due to "Amlapitta" (chronic gastritis or gastric ulcer ?). In this last affection the appetite is

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* Vegetarians suffer from Amlapitta due to excessive use of saka and not taking proportionate sweet articles to neutralise pitta or acid-accumulation in the system.

* Amlapitta, internal ulcers and cancers, chronic dysentery dropsy (or ascites) with bowel complaints are cured mostly by sastric " Rasaparpati."

always more constant and reliable than in cancer of the stomach and this is a sign worthy of attention. The emaciation is also not rapid in gastritis, the straw-coloured complexion and the vomitting of blood which characterise cancer cases, are also lacking in chronic "Amlapitta". *

Now as all sorts of cancers are due to blood and lymphatic derangement and tissue affection, so its best remedy is purified Harital—Bhasma the greatest blood-purifier tissue-builder and pain-killer in Ayurveda. This medicine removes fevers, emaciation and vitalises the whole organ by enriching the blood and tissues. In fact almost all the chronic diseases yield to Arsenic as to mercury, and it is the only Ayurvedic medicine that can sometime save an otherwise given up case. Its dose should be I to 2 grains. Tr. of Aswattha and Salpani combined, or Dasamula in many cases immediately dispel pain.

While using preparations of Arsenic and mercury (Bhasma) as above only milk and vegetables cooked in ghee will be taken.

In uterine cancer and in others where possible, first the uterus etc. shall be washed with decoctions of "*Trifala*", *marigold-plant*—leaves, fig-leaves, and "*Khadira*", then some healing ghee (as Panchatikta, Kasisadi Grita, or "*Vaharer Nani*") should be applied. Tincture of Akanda interally specially in uterus and breast cancer, and external application of ghee prepared fron the milk boiled with barks and roots cf Karabi-plant with yellow flower, is sometimes highly useful in all the various types of cancers—these being invariably palliative and perhaps somewhat curative too.

It must be borne in mind that cancer like Phthisis is an incurable disease, but recourse to Ayurvedic and other medicines should be taken to stop its further progress and pain as well.

Again when cancers are due to syphilis or gonorrhœa then we are to resort to mercury also (in Bhasma form) as a good remedy to be alternated with Arsenic. [*N. B.*—The characteristic of the "Bhasmas" are that they can be readily assimilated by the system and they have no poisonous effect like raw materials].

When again their is great apathy for food, vomitting, flatulence, constipation and cramping pain radiatng either into the hypochondria, scapula or towards the neck following the course of the phrenic nerve, Nux. vomica in Bhasma form along with Harital is one of the principal remedies. In fact Nux vomica is the principal remedy for all disorders of the digestive organs.

If there be complications of these various types then we are to apply these medicines alternately or jointly, but the *Anupanas* of these medicines should also be some blood purifying ghee, as *Mahatika Ghrita*, Amrita Bhallataka or Bhallataka Ghrita, for Bhela removes extra malignant growths in our system and because cancer treatment has some similarity with leprosy treatment.

A cancer patient while undergoing treatment should use light decoctions of "*Anantamul*", "*Topchini* and *Jasti-Madhu* in place of water. Abhra Bhasma with Harital is also useful in uterine and other cancers, for Abhra works like silicate of magnesia. Another medicine we use with success in cancers is purified Darumuja in

Ghrita, (which I think contains Arsenic). In the second stage of internal cancer or ulcer black compound of purified mercury and sulphur (along with "parpati') is also useful. Letting out of bad blood near cancerous growths nay also be a helpful palliative method (see Charaka, visarpachikitsa).

In cancer patient even surgical operation cannot radically cure the disease ; for once the system is attacked it is prone to this disease till the blood and tissues etc, are not sufficiently purified. Hence we see patients suffer from this disease even after repeated operations.

Radium light treatment or use of morphia, aspirin &c are palliative only. Similarly other types of medicine are also more palliative than curative.

But treating patients even at the last stage, we come to the conclusion that Ayurvedic medicines are invariably palliative and may be to some extent curative as well if treated with from the very beginning. Almost in seventy percent cases of advanced stage ayurvedic system of treatment can arrestfurther progress by checking the progress of the disease and thus prolonging life. So in cancer-cases it is desirable to use Ayurvedic medicines along with surgical or other effective methods from the very beginning.

Special attention should also be given to cleanliness of dress and habit etc. Fresh healthy wholesome light and easily digestible vegetable food should be taken in restricted quantity. Whey or butter milk by its lactic acid producing content counteracts propagation of the disease-germs and is a very preferable addition to the diet. Orange juice rectifies the disorders of the digestive organs and bowels ; broths of fresh vegetables also cooked in ghee

may be here safely taken. Salt, fish, flesh, irritant foods, drinks and spices must be avoided. Some other *Pachan gargles* (e g. of catechu, myrobalan &c.) may be and with benefit be used in cancer cases and we do not write them, for it will be a big list unnecessarily increasing the volume of the work. But one thing we must say at first told to me by Kaviraj Nibaran Chandra Ghosh and later experimented on by us, the use of "Matgura" both externally and internally is very useful in cancer cases. Matgur (old treacle) has checked many cancer cases. One thing I may mention that in acute cases of cancer when the fever is high and there is restlessness, pain and cough also, some medicines (e. g. Suchikavarana specially) containing snake-poison should be used ; for snake-poison (Lachesis &c.,) removes temperature, pain, &c. in all sorts of cancers. * This medicine also is effective in hectic fevers due to lungs troubles, for bile of fishes &c. in it, drag out all phlegm from the chest. So use it in Phthisis, Asthma and pneumonia cases as well.

Oil externally or otherwise should not be used in cancers, for they invariably increase irritation whereas Ghee or butter allays it.

One thing is to be noted here that Kshadira-bati is usefnl in throat cancer, or ulcer &c. ; and diarrhoea in the third stage of cancer and phthisis presages death.

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* Recent research of Dr. Bhattacharyya has also confirmed this assertion of mine.

BERI-BERI.

Beri-Beri is an imported disease. It is generally seen at the end of rainy or winter season (specially when spring sets in). Evidently change of season is a great factor in the propagation of this fell disease. Again during this change, sudden fall of temperature from coldness to heat makes the climate, the water not excepting, very much impure. Further during the end of rainy season or winter almost all our food-stuff get damped through constant coldness and moist weather. All these combined lead towards the healthy growth of this ailment. In this disease first of all the liver and consequently sometimes the intestines too become much affected. Thus invariably fever or diarrhoea with bilious disturbance signifies its beginning. Afterwards dropsy is seen and the heart is then attacked which completely shatters the patient's health. Again when the liver is mainly affected then the dropsy is on the upper part of the limb and herein the heart is also greatly weakened. Then intestines being affected the dropsy is in the lower limbs.

Ayurveda says that autumn favours growth of gastro-intestinal troubles, so Beri-Beri is more ferocious in this season.

Thus the disease being analysed we find its best remedy and antidote in Arsenic (either extracted from Haritala or directly from Sankhia). Arsenic readily strengthens the heart, increases liver function, invigorates the nerve cells. And it is also the best remedy for ascites, dropsy, diarrhoea, fever and blood impurities. Thus a study of

Materia medica of Arsenic and our practical experiences on it show that the only remedy of Beri-Beri is arsenic in its purified Bhasma form as seen in Ayurveda, for this purified arsenic can be readily taken by our system without any injury whatever. When arsenic will not be available then we may use Makaradhwaja. The *Anupana* every where will be decoction or extract of bael bark and powder of *Golamaricha*, for its specific action is on dropsy and on heart, liver as well specially in autumn, for autumn as said before produces gastro-intestinal troubles; so also we use tincture of bael, Arjuna, Dasamula and punarnava in this disease according to prevalence of fever, heart trouble and dropsy mainly. When the patient will not be in a position to assimilate diets then we are mainly to depend on the above medicines. The system being strengthened by medicines then and then alone can diatetic treatment be of use. Nagarjunabhra and tincture of Arjnua must be used in extreme heart troubles and weakness, along with Haritala. Diets in this disease should be green plaintain, old "Atapa rice" and atta to some extent with the following vegetables lightly cooked—Patal, Brinjal, fresh young radish, fig, Man, Ola and Mung-dal. In fact, we think, that vegetable diet is best suited in this disease; milk and pure butter must also be taken according to condition of the system, which will supply nourishment.

BLOOD PRESSURE.

As this disease is now-a-days very common around us, and as many patients suffering from high blood pressure come to us, we were obliged to give a thorough study and consideration to it.

In its mature stage its attack and treatment is like that of our (Ayurvedic) Sannyasa i. e. Apoplexy. In other words it is this very disease. It generally appears between the ages of 32 to 50 i. e, it appears at a time when by natural course or otherwise bilious disturbances (*Pitta*) and nervous irritations (*Vayu*) to some extent increase in our systems.* The pulse ("A") of such patients also show the motion of a running serpent as seen in nervous temperaments, and seems worm as well, but has no sufficient volume at all ; thus the pulse has characteristic traits of the doshas of *Vayu* and *Pitta*, as already explained. Now it is certain that this disease is caused by *Vayu* and *Pitta*.

Hence we say that it is caused by excessive daily indulgence (though prohibited in Ayurveda) in fish and curd, also in meat, acids, sour and spicy foods, as also in adulterated stale food stuff that evidently increases and disturbs our secretions, irritates blood and thus nerve-centres as well. Similarly, excessive cold food or drink, or hot food or drink, manual labours, also alcohol and also running to offices just after meal cause this disease. In fact all that constantly tax our digestive functions and so

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*Ayurveda says that *Vayu, Pitta, Kapha* by turn increase in the afternoon, noon and morning so also at the end, middle and beginning of night-fall, at the end, middle and onset of the process of digestion and also at the end, middle and early portions of our life, as also in particular seasons. Thus *Kapha* in Hemanta and Vasanta (spring) ; Pitta in summer and autumn : *Vayu* in winter and rains.

"A,"—Cognisance of pulse-feeling as said before is seen in Charaka in passages like" 'सततं स्पन्दमानानां स्थानानां स्पर्शने etc.

kidneys as well and upsets our nervous and mental equilibrium are the root causes of this disease. Like kidney disturbances, uterine disturbances also cause bloodpressure in several places; so we are to shake off too much of grief anxiety worries, spite, anger, sexual desire etc., to get rid of this disease Syphilitic and gonorrhoeal poisons that respectively drain out our *Kapha* from the body and thus increases Pitta and vayu instead (for nature abhors vacuum), are also sources of this disease. Anyway decay of Kapha leading to the excess growth of Pitta and vayu (specially vayu) favours growth of this disease.

Indeed people of bilious and nervous temperament and those who are to pass a worried and laborious journey in the path of life easily fall a victim to this disease. More clearly too much mental exercise and want of proper physical culture produce this disease; wholesome food, milk, peaceful state of mind and regular exercise are thus its antidote and these increase kapha also.

Increase of somking habit, tea—drinking and venereal excesses should thus be avoided as far as praticable to avoid this disease. For these too increase our pitta and vayu as well.

Taking of excess of flesh and fish too is thus not advisable specially in advanced ages when Ayurveda advises uses of ghee and milk only (cp 'वृद्धत्वं क्षीरघृते' *Bagbhata*).

In this disease specially, mental disturbance is a potent aggravating cause. Indeed in all nervous and all blood diseases mentality should be kept in a pure state, otherwise only medicine will be of no effect; far a poisoned mind

(called perhaps psora in Homeopathy) is a good source of chronic disease. So the weakminded (हीनसत्व) also early fall a victim to it. Some of its characteristics (as prodromes) are sudden vertigo and unconsciousness ; and according to Ayurveda these are due to vayu and Pitta on the body, and mainly *Rajas* in the mind. Now this *Rajas* is also due to Pitta and Vayu (for all mental functions of anger, desire, temptation &c, due to रजोगुण), cause nervous & bilious disturbances ; cp 'मूर्च्छा पित्ततमः प्राया रजः पित्तानिलात् भ्रमः' and 'षट्ष्वप्येतासु पित्तं तु प्रभुत्वेनावातिष्ठते' —*Nidana*, and 'काम एष क्रोध एष रजोगुण-समुद्भवः' —Gita). Hence in the treatment of this disease, and other mental diseases, culture of सत्त्वगुण in our mind to check Vayu and Pitta is a great medicine * so to say, and indeed this should be the medicine in so called incurable diseases like Phthisis, Cancer, Leprosy etc as said before. One whose mind is pure, everything in touch with him will also in time be pure. And Ayurveda advises this mode of medicine as a good resource, for acc. to this, a disease is so when it attacks

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Charaka says medicines are of 3 kinds (i) based on Divinity (e. g. Homa, sacrifices &c,) (ii) based on physician's skill युक्तिव्यपाश्रय and lastly सत्त्वावजय based on the culture of सत्त्व in the patient's mind. So Charaka advises physicians to be जितेन्द्रिय (controlled) and well advanced in penances and religion, so as to instil these good elevating ideas in people's mind ; thus disease will not easily come to them -they being religiously disposed. Hence also it is evident that Ayurveda or medical science has a great relation with religion ; also because the view of medical science was and shall be curing and puifying both the body and the mind—so that men byshaking off disease tread the path of religion and attain complete salvation. And Charaka's aim was such for it says 'वक्ष्यते यन्मनुष्याणां लोकयोरुभयोर्हितम्' (ante).

the mind as well(cp.—" 'विकारो दुःखमेव च' —Charaka ; 'तद् दुःखसंयोगा व्याधयः Susruta etc., ante); so long as the mind is not attacked it is no disease at all, for its presence or ailments are not felt; so to us disease is not merely anatomical changes but something dynamic surpassing bodily changes. So while making one free of his bodily ailments, medical science must also look to the weal of his mental anguishes.

Now leaving aside this useful digression we come to say a few more words on the anatomical changes seen in "Blood pressure" in the light of modern science The increased Vayu taking the places of semen, marrow, fat and of flesh to some extent due to loss of Kapha, violently passes from one place to another, causes insomnia, dizziness, heart palpitation, vertigo, pain in joints and sometimes dries up the limbs. Now the nerves and tissues, weakened at the loss of Kapba that gives oil and strength to the whole body cannot bear this terrible movement of the Vayu and may give way,

and burst asunder causing spinal, cerebral and pulmonary apoplexy. In the last case there is sign of hemoptysis and the treatment also is such. In the first two the attack is like Apoplexy, but the veins and nerves being torn the patient dies without recoveirng conciousness. Vayu carries blood also along with it, and this excessive gush of blood is dangerous. If it attacks the spinal and cerebral spheres it causes hamorrhœages there. In blood pressure when the attack is on the upper limbs, there is रक्तदृष्टि (impurity of blood as well) as Charaka says, for he treats Apoplexy in विधिशोणितीयाध्याय। This blood pressure soon kills one whose kidney and generative organs are weak. If the Vayu carries the blood to liver or to kidney then congestion in those

places takes place and sometimes blood passes out through mouth or with urine ; for the excess supply in one place must have an outlet to go out.

Burning sensation in the eyes, head and feet—in stomach as well, vertigo, headache, feverishness, sudden blushing or anaemic color of the face and some times weakness and heart palpitation and characteristic pulse indicate its first attack, sometimes two or three attacks of it are borne by a patient, but further attacks are almost always fatal ; it is a clinging disease for years together. So diet and treatment should be taken regularly from the very beginning. In that case the premature fatal attack of the disease is evaded.

First of all, care should be taken that the bladder and bowel move regularly and clearly, so that pressure of Vayu falls on the lower part and not on the upper part which is rather dangerons. For this purpose Raisin, Haritaki and Jastimadhu* should daily be taken at a time to the quantity of 6 rati each Jastimadhu will also regulute the bile secretion, invigorate kidney, increase restorative fluid (kapha) in the body and thus soothe the whole system. In this disease we are to increase Sleshma in the body ; कूष्माण्ड (? Pumpkin) should be taken in all forms (servat, curry &c.) and the rind of it is to be put on as a hat to remove great blood pressure on the head.

* Tincture of Trifala, sondhal, Gokshura and Jastimadhu, and pills of jastsimadhu, Raisin, Sanamukhi and sugar (taken in equal quantities and made into pills of 12 rati each) allay chronic acidity gastric disturbance and colic by neutralising extra bilious secretion and giving a mucus coating in ease of ulcers of duodenum. Medicines of Biliary colic is the same as that of stone and Renal colic.

Soothing medicated oils like त्रिशतीप्रसारणी, मध्यमनारायण &c. should also be used and rubbed through, to check the Vayu or nervous and bilious disturbance in the body and to tone up the nerve &c. In ordinary cases, Makaradwaja with peepul and juice of Kushmanda, and so Vatachintamani and Aswagandharista are useful medicines; and sufficient milk boiled with Anantamula, Golancha, Satamula, Berala and Jastimadhu and Raisin should be daily taken ; water just after meal should be strictly avoided, for this dilutes the fatty substances in our food making their necessary assimilation impossible. This habit of drinking water after food should also be avoided in Asthma, Phthisis, hysteria and those who are ever engaged in mental works The food should be mainly milk in the above way; also ghee butter, lightly cooked vegetable soups, broths of acquatic birds, for these increase fat and flesh and give strength to nerves ; unfried Mungdal may also be taken. Fruits like, grape, pomegranate, oranges. Papiya, apple, pineapple and plantain may be taken. Chhatu prepared from gram may also with profit be taken ; and in place of sugar, one year old molasses are to be taken. Occasionally flesh and fish may be taken also. Such strict diet and medicines if adhered to from the very biginning, then we can assure palliation and a long life to a patient suffering from blood pressure.

Again when the brain and kidneys are specially affected and when however the patient is so weak that metallic medicines irritate his system then tincture of kuda (कूड) Bael leaves (2) and Trifala* (in feverishness and sleeplessness etc) may be taken with immense benefit. Tincture of Brahmi and Dasamula are also highly useful in blood pressure when it is due to Vayu ; and those who have

tolerable digestion however may use Brahmi Ghrita with powder of "Vacha" and "Peepul." with. marked result. And when the disease is in a very advanced state then ½ dose of Harital Bhashma with ½ dose of gold (Bhasma) should be used with butter (once or twice daily) for there is रक्तदृष्टि in Blood pressure as Charaka says ; and *Nagarjunabhra* when the pressure is specially on the heart and brains. The patient will also try to live in as peaceful a state of mind as possible.

In this connection open-air walking, milk-drinking and early-morning bathing must be regularly followed.

In its acute attacks, strong smells, applications of smokes of medicated herbs, strong medicines on the tongue and nose, smelling powders and pinching in suitable places by needle and other implements, are useful. Also ghee ten years old at least, may be applied in attacks of blood presure to remove its possible blood congestion in the brain. Charaka also advises पञ्चकर्म (douche, purgation &c) in attacks of blood presure or Sannyasa

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N. B.—**Dasamula** consists of barks of Bael, Parulas Sona, Gambhar, Ganiari and also Gokshura, Kantikari Vrihati ; its application is in Remittent and Typhoid and puerperal fevers, meningitis, dropsy, ascites, gout and Rheumatism, nervous disturbances and neuralgic pains of all types etc. Trikatu i.e , सोंठ, पिप्पल, कालीमिर्चis for phlegmaic disturbances.

Trifala consists of Haritaki, Amlaki, Vahera and its specific action is on the brain, liver and kidney and uterus, as also on eyes to a very great extent. It is important in bilious disturbances.

N. B.—In drug diseases use 9 Rati of Nishinda leaves and 6 Rati of barks of Sirisha mixed at a time with water, and take twice daily.

In drug diseases due to plants and morphia use gold & Arsenic mainly in Bhasma form. In such diseases due to metals, use Nux (कूचिला) mainly in Bhasma form.

APPENDIX "A"

ON

BACILLI-THEORY

(A CURSORY REMARK)

Some modern schools of physicians hold that diseases like Phthisis, Leprosy, cholera, plague &c are due to germs or bacilli. These germs attack those whose organism is susceptible to particular bacilli, and others not susceptible to these escape their invasion. So to explain this germ-theory the moderners are to have recourse to "Susceptibility" and "Immunity".

But Ayurveda holds a different but more plausible view. It holds that germs (कृमि) big or small grow on dirts, on the upper surface of the body, in unhealthy fluids in our body, in unsalubrious blood and in decomposed unhealthy feces. Thus evidently particular germs grow in our unhealthy body due to some particular disease. The disease may start with the growth of germs. But the latter is not the cause of the former. Germs grow in Leprosy, Gangrene etc; but the disease is not caused by the latter (cp– 'सर्वाणि

कुष्ठानि सकफानि सपित्तानि सश्लेष्मानि सक्रिमीनि चोपदिश्यते'
—Susruta). See ante also.

Charaka also says that germs or bacilli grow in decom-, posed state of flesh, lymphatics, blood, skin &c (cp—
'त्वङ्मांसशोणित-लसीकाकोथक्लेदसंस्वेदजाः क्रिमयोऽभिमूर्च्छन्ति'
II. 5. 17.). Jatukarna is also to the some tenor

Yet another thing though curious suggests me. In our sastras the order of creation is from Gods, demons, men to lower animals and insects (see Manu I, Purana &c) ; and Charakasays that diseases are eternal in asmuch as creation is so These were existent with the existence of men. In this way diseases sprang with the creation of men and naturally preceded the germ creation. An effect cannot precede the cause, so germs can never be causes of diseases. Only particular sorts of germs associate with particular diseases, and also it is probable that in case of contagious diseases particular animals or things easily attacked, or defiled by particular germs, become carriers of those contagious diseases ; for Ayurveda declares that diseases like some fevers, Leprosy etc, pass from one to another through respiration, contact etc.

APPENDIX "B"

Homeopathy and Ayurveda

Before giving the results of some indigenous plants, I here say a few words on Homeopathy showing its relation with Ayurveda, so that Ayurvedic practitioners may have an admiration for the same and may apply Homeopathic principles in Ayurvedic plants & drugs.

Mr. Samuel Hahnemann "the double—headed prodigy of erudition & genious" first laid foundation to this branch of medicine & science in 1756 A. D. His observation on quinine (that it produces malarial fever when taken raw) atonce brought home to his mind the fact that the symptoms produced by a raw material if taken profusely, neutralises such symptoms if taken moderately. This is "similia similibus curentaur"(cp. निदानसमानधर्माणोऽपि प्रभावान् विरुद्धार्थकारिण: in Vijayarakshita, under 'हेतुव्याधिविपर्यस्त विपर्य्यस्तार्थकारिण:' — of Madhava Nidana, & ''सम: समं शमयति' etc). Thus Homeopathy has its germ in our Ayurveda. In Ayurveda we see that the symptoms & diseases produced by a raw metal, are alleviated by the same if taken in a purified Bhasma form. The more a bhasma undergoes पुटपाक, the more efficacious it is. And in such states—smaller the dose, quicker the results (cp.'स्वल्पा च मात्रा बहुलो गुणश्च' । In Ayurveda's मकरध्वज,, षड्गुणमकरध्वज, & सिद्धमकरध्वज too we see this efficacy of dilution & trituration. Lastly Ayurveda's use of tincture of single medicines and of several compounds in अर्कप्रकाश shows the germ of tincture through alcohol Here the drug-potentiality is concentrated through alcohol-connection. This part of Ayurveda has developed into Homeopathy (from 'Homeo' similar & 'pathos' suffering) to such a pitch that now this should in turn be applied to Ayurveda to improve it further & thereby add material to Homeopathy as well. My researches in this connection have proved that tinctures of single or compound Ayurvedic herbs & drugs if properly prepared and applied, then marvellous results will be got. In this way from 57 medicines proved by the founder of Homeopathy, its materia medica now contains innumerable medicines and will increase on and on, so also Ayurveda may gain in size

(through addition of medicines) if our practitioners develop this branch also (cp. 'तदेव भेषजं श्रेष्ठं रोगेभ्यो यः प्रमोचयेत्' and 'नानौषधीभूतं जगति द्रव्यसूपलभामहे' Charaka). This dynamisation of ' medicines through dilution is now realised by Allopaths also, hence they use injection-solutions in this potentised way. *

Homeopaths apply medicines by studying important symptoms of a patient All sciences first enjoin study of a disease and then application of medicines. The duty of a Homeopath is to find out a Similimum i.e., to compare carefully the symptoms of a remedy given under the provings thereof in the Materia medica with the symptoms of the patient before him. If they are similar to each other, symptoms of the suffering patient must vanish at once by the use of that medicine, as if, by magic. This is Symptomatology or Symptomatic mode of treatment by similar medicines. But still then Homeopaths believe as already seen, that a disease is not only anatomical disturbance merely it is something higher. Thus Dr Hahnemann says "The miserable morbid alteration in the interior and the alteration in the health perceptible to our senses together constitute to the eye of the creative Omnipotence what we term disease...... That is the non-menon of the disease metaphysically but taken no account of" (Organon). Dr. Hughes also says "The objective and subjective symptoms constitute a disease, for a phenomenon

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* As already said the germ of Allopathic also is in Ayurveda's 'सर्वदा सर्वभावानां सामान्यं वृद्धिकारणम्' (Charaka)—the like increases the like, and the germ of injection-system in 'क्षुरेण प्रच्छिते मूर्द्धिन औषधमेवावचारयेत्' etc, Hence we say Ayurveda is both Allopathic and Homeopathic in its procedure. Like the former it uses single and compound drugs and so on.

is backed by a noumenon " (see also his Principles and practice of Homeopathy under " what is disease"). Andrew Clarke also has " Disease is dynamic ... it transcends and rules the anatomical state." Similarly Dr. Jousset writes —"A disease is a state of the living organism characterised by a group of symptoms and leisons subject to a definite evolution and constituting a morbid condition distinct from any other " (see also his Practice of medicine). * Thus in treating a disease Homeopaths like Ayurveda take cognisance of mental disturbances and modern Allopaths also now-a-days have made a head way towards this point.

By way of digression we see that Homeopaths also take diseases as acute (तरुण) and chronic ((पुरातन)); though in a different sense. Ayurveda like Allopaths accept a sub-acute (or मध्यावस्था as well (see Chakradatta ज्वरचिकित्सा । Hahnemann sees a chronic miasm in chronic diseases, Ayurveda also sees nervous disturbance and wholesale टेवषम्य in advanced stages of a disease. This is manifest; for Ayurveda invariably uses gold and Arsenic in chronic state. Ayurveda says 'विषस्य विषमौषधम्' " (i. e, kill poison-effects due to plants by poisonous metals (to be used in a purified state). Thus effects of Opium, Quinine, Nux &c.. is to be

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* Charaka also takes disease as mental mainly and as anatomical disturbance secondarily, cp. 'विकारो धातुवैषम्यात् साम्यं प्रकृतिरुच्यते।। सुखसंज्ञकमारोगात् विकारो दुःखमेव च। Sutrasthana), एकत्वं तावदेकमेव-रोगानीकं दुःखसामान्यात्।। (Vimana Sthana), and 'कोधो यक्ष्मा ज्वरो रोग एकोऽर्थः दुःखसंज्ञितः' Sutra Sthana) &c. Susruta also says 'तददुखसंयोगाः हि व्याधयः' &c. Vagbhata has 'रोगा दुःखस्य दातारः। and so on. So धातुवैषम्य (anatomical) and दुःखदातृत्व(mental) togethor constitute a disease. (See ante also).

modified by gold, Mercury and Arsenic (to be used in pure Bhasma state) in Ayurveda. Hahnemann also sees Sycotic, Syphilitic or Psora poison in all chronic diseases This is countenanced in Ayurveda as श्लैष्मिक व्यापत्ति पैतृक व्यापत्ति and मानसिक व्यापत्ति respectively. Hahnemann does not take वातिकव्यापत्ति as separate, as in Ayurveda, but he felt that वायु is omnipresent (cp. " वायुरायुर्बलं धाता... वायु विभुर्भगवान् &c., in Charaka), it is the worker and motive-force in all, it is present in all, so its separate cognisance is unnecessary in diseases as well. Without it, श्लेष and पित्त are inactive. So his वायु is present in his Sycotic (श्लेष्मिक) Syphilitic (पैत्तिक), or Psora (मानसिक) poison—it is not a separate whole, Charaka though takes वातविकार separately owing to its प्राधान्य there, still he knows that वायु does not work without श्लेष्मा and पित्त। Thus in ज्वर चिकित्सा he says 'वायुस्तु संयोगादुभयार्थकृत् । दाहकृत् पित्तसंश्रयात् शीतकृत् सोमसंश्रयात्' and Tantra has— अग्निसोमात्मको देह: &c, taking Vayu as active in all doshas. As already hinted, Vayu is योगवाही i. e., the unifying principle in our Ayurvedic Tri-dosha theory (cp. 'शीतांशु क्लेदयत्युर्वीं विवस्वान् शोषयत्यपि। तावुभावपि संश्रित्य वायु: पालयति प्रजा:' Susruta 1. 7. 6 and योगवाही परं वायु: etc.) Hence Vayu being the unity in Tri-dosha tattwa, in treatment of diseases especially of chronic ones, वायुदोष should be taken care of. Though some Bengali editions take Psora poison as कच्छविष still from a study of Homeopathic Philosophy, I like to take it as mental-poison, for without mental poison, blood is not poisoned generally—a मन्त्रिक पुरुष has no रक्तविकार so to say— रक्तदोष being due to पित्त and श्लेष्मा तमस् and रजस्। I say thus Hahnemann adopts Ayurveda's tri-dosha theory * in a modified way. Homeo-

nervous constitutions in men also accepts *Ayurveda's* principles in tota (so to say) [N. B.—I take Sycotic poison as श्लैष्मिक व्यापत्ति for here mucus membranes and lymphatics are attacked, Syphilitic as पैत्तिक for here blood is poisoned giving rise to nervous disturbance, and lastly Psora as मानसिक for मानसिक दोष of रजस् and तमस् only give rise to blood irritation producing eruptions. This is why क्रोध, ईर्ष्या etc. also (if long-entertained) produce eruptions.]

From constitutional metallic medicinal points also Homeopathy and Ayurveda have alliance; Allopathy is also following suit. Thus in nervous constitution—Arsenic, gold (Aurum), silver (Argentum), mercury (to some extent) are useful. *In bilious constitution both use, Iron (Ferrum), Sulphur, mercury and Copper. In phlegmatic cases both select mercury, Sulphur and Arsenic mainly. In rickets both use Calcium; though Ayurveda adds Iron and gold, now adopted in modern sciences (specially in Phthisis cases). The actions of Magnesia and Silica are supplied

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*Tri-dosha theory is not a theory of humours only but scientifically corresponds to modern scientific procedure. (See my introductory portion here). N. B.—Thus we see two are main doshas-श्लेष्मा and पित्त, वायु is their संयोजक। Hence वायु is the unifying principle in त्रिदोषतत्त्वं, as Brahman is the unity in the variety.

* This is why gold and silver are used in both as heart and brain tonics and in tuberculosis &c. In Ayurveda hence mercury and sulphur in रसेन्द्रगुटिका if superadded with arsenic (हरिताल), is a good T. B. medicine. Phos and Carbo Veg of Homeopathy are some what supplied by strong and attenuated—Bhasmas and by plants full of Phos (यष्टिमधु, अश्वगन्धा, भूमिकुष्माण्ड, शतमूल, वेड़ेला). Thus Phos, a remedy for loss of semen in modern sciences, will find a similar action by the above-mentioned phosphorous medicines.

by Ayurveda's Abhra Bhasma. Lachesis is used in both in fever, gangrene etc. Nux is usedby all with great advantage in nervous dyspepsia, gastritis, bilious disturbances, dysentery, Indigestion &c...Stannum, Plumbum &c., are also used in both almost in similar cases. Mineral acids used in modern sciences are not taken cognisance of in Ayurveda, for the actions of these were done with herbs and because these were not required and not plentifully available as well then, and alsobecause sages say that users of mercury should not take acids ; and Mercury being त्रिदोषनाशक and as it was used in all of Ayurvedic medicines both of acute and chronic diseases, so also acids were not taken account of in Ayurveda. Ayurveda lavishly uses mercury and sulphur in all diseases and medicines, for these are also necessary for the caloric needs of the organism and for its upkeep as well. Hence also mercury is medicine of medicines in Tantras. Salts and alkalies however are used in all sciences. As regards plants Ayurveda and Homeopathy tally—both use, Opium, Sarsa, Allium, Aloe, Hydrocotyle, Abroma, Secale, Aconite &c. Ipecauc's action is supplied by Indian Muktavarshi (Acalypha Indica), Gulancha and क्षेतपापड़ा । Actions of Bryonia, Baptisia, Gelsimium, Eupatorium, are made up for byour शालपाणि (desmodium), and that of digitalis by Arjuna, and that of Belladona and Ipecauc, in fever by तुलसी (Oscimum) and so on. Vaccine—medicines are used in modern sciences, but not found in our Ayurveda because their stand points differ. Both again do not much depend on Biology, Anatomy &c, for their aim they do not require these to a greater extent than described.

Thus in principles and medicines the several Medical Sciences agree and so these originated from a common source, e. g., Indian Ayurveda. as the Aryans (from their

similarity in mythology, alphabets, words, customs, appearances &c) are supposed to migrate differently from a common home, as central Asia (?).

Having said so much by way of principles, will now say a few words on one or two Indian drugs, proved in a Homeopathic way :—

I. SALPANI or SALAPARNI.

(Dasmodium Gangeticum).

The plant is found throughout the plains of India and almost the whole plant is used.

It is one of the ingredients of our "Dasamula" used in all वातिक विकार e. g., Typhoid and remittent fever, Malarial puerperal and Spinal fevers, all types of paralysis, Rheumatism and gout, Tetanus, sciatica, sprain &c., all sorts of pain including headache and pains due to Carbuncle and boils &c. not being excepted, and so on. In fact दशमूल is त्रिदोषनाशक । As regards Salpani, Ayurveda says "it destroys nausea, fever, cough, diarrhoea, Tuberculosis, worms, difficult breathing and is त्रिदोषनाशक ।

Its proving has further given us the result that it has a specific action on stomach and spinal cord and on the brain as well. And after applying its tincture in various dilutions I have come to the conclusion that it may be used with marvellous success in the following cases :—

Cerebro—spinal meningitis, headache specially due to congestion and blood pressure and menstrual headache, all types of neuralgic and sciatic pains, wry neck, pain in the stomach, other nervous pains, in dengue fever with strong pain in the whole body, mental excitement of all stages,

remittent and malarial fever, and drownsiness of boys and adults.

Thus it replaces, gelsimium, Eupatorium, Bryonia, Baptisia sud Rhustox to some extent. It should hence find access in Homeopathic treatises also and in all houses.

II. A still more efficacious and fit to be included in Homeopathic Materia medica and a medicine to be kept by all householders is our—*Tulasi* or Oscimum Sanctum. It is a polychrest (?) so to say.

Apart from its medicinal action, Sastras say that it has a divine significance is as much as God Hari worshipped by Tulasi leaves dispels our dangers (cp. 'सर्वापद: शमयेत् श्रीमान् तुलस्या पूजितो हरि:' 'कायशुद्धि: तुलसीपत्रभक्षणात्' तुलसी &c.,). Its presence in a house destroys diseases as well, it should replace phenyl being a disinfectant. * Dr. Mure's Ocimum canum, is not perhaps our indigenous तुलसी । Ayurveda says that generally it has several varieties out of which कृष्णतुलसी is said to be best. And tincture of it in all its dilutions should be used.

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* cp. 'तुलसीगन्धमादाय यत्र गच्छति मारुत: । दिशो दश च पूता: स्युः भूतग्रामश्चतुर्विध: ।।' महाप्रसादजननी सर्वसौभाग्यवर्द्धिनी । आधिव्याधिहरा नित्यं तुलसी त्वं नमोऽस्तुते ।।' 'सर्वौषधि रसेनैव पुरामृतमन्थने । सर्वसत्वोपकाराय विष्णुना तुलसी कृता हरिभक्तिविलास &c. It has thus perhaps a radio-active potency.

And this is why almost always a तुलसीधारी is seen to lead a long healthy life than others.

And तुलसी with पान should every day be used by all as a Tonic and a restorative.

Tulasi is शीत स्निग्ध, कफनिःसारक , ज्वरनाशक "and soon. Charaka prescribes it in cough ; हारित्त in nasal Catarrh and Ozyna. Chakradatta also prescribes it in some eye-diseases, and Bangasena in वातवेदना। as a 'local application. So Ayurveda is not exhaustive as regards its use.

But the provings of several physicians and of myself also has given us the following results of Tulasi :—

(1) In all sorts of fevers-malarial, eruptive (e.g. pox, measles &c ,), remittent, typhoid, puerperal, sceptic and catarrhal, in gastro-intestinal troubles, in urinary and uterine troubles, in dengue, Influenza, Mumps, Diptheria, Bronchitis, Pluerisy, Asthma, Pneumonia (for it has a specific action on throat, lungs and chest) ; it is sometimes useful in phthisis as well, In nasal diseases, and in diseases of dentition-period it is used like chamomilla. It may be used inordinary fevers with drowsiness, depression and विकार as in Baptisia:—In headache also it is very useful, in opthalmia, in ottorrhoea and pain in ear as in Pulsatilla ; in redness of mouth, in brain-irritation etc., as in Belladona: In double-pneumonia &c., it is more effective than Ipecauc, Bryonia or Phosphorus. In Tonsilitis and throat-ulcer also it is effective. It regulates lochia after delivery. It is effective in urethral and uterine discharges as hinted before. In fact, it is the best specific in all sorts of children's diseases and in all sorts of mucus disturbances.

It should be noted that in all cases we should use the type of plant proved (as कृष्णतुलसी here) and the potency used. The proved drug and the later tincture should be of same plant grown in same soil and climate. This is also Mr, Kent's advice. (See his Philosophy Lecture XXX).

Another thing we should remember that a drug grown in a soil is more efficacious to animals thereabout than a drug grown in a different soil and in a different climate

'यो हि जन्तुमर्यद्देशजः, तस्य तद्देशजं भेषजं हितम्।'

Section—III.

Treatment of diseases by a few medicines.

(*An original tried and sure short-cut process.*)

1. *Makaradhwaja*—This medicine can be used generally in all sorts of diseases with variation of *Anupana* (or—vehicle). In short in phlegmatic disturbances acute or chronic, take a dose of it with powdered "*peepul*" or "*dried ginger*" and honey. In bilious disturbances, use it with juice of either *golancha* or *Patala* or *Khetpapra* and honey. In nervous disturbances use it with powder of *Aswagandha* or *Berala* and butter added with sugar. Its full dose is 1 to 2 rati at a time. Children ½ dose. (This is the principle for doses of all medicines.)

2. *Haritala Bhasma* (take Bhasma of Vamsapatra Haritala or yellow sulplide of Arsenic). It use is marked in all sorts of blood and skin diseases. Thus in Leprosy, Syphilis, Gangrenes, Erysipelas, Pox, Measles, Sceptic or putrid and eruptive fevers, plague, itches, boils, external ulcers, cancers, abscess (external orinternal) chronic gonorrhœa, spru, pyorrhea, otorrhoea, corneal ulcer &c.,

&c., it can be used with honey and juice of "Neem" leaves in blood and skin disorders. [N. B.—Tincture of Kulekhara is a good midicine for Leprosy along with this Bhasma Similarly tinc, of Golancha in various sorts of skin diseases with Vatavikara, may be used along with this,]; where there is constipation over and above these then add ¼ tola of powdered myrobalan along with the above. In eye and brain and urinary diseases use it with Trifala. In brief, it can also be used in dropsy, Beri-Beri, gout, elephantiasis, Malaria, filaria, Chlorosis, pernicious anaemia, Tuberculosis and almost in all sorts of phlegmatic and nervous disturbances with *Anupanas* noted under *Makaradwaja.* Do not use it when there is prominent bilious disturbances; during its use take milk and ghee in enough quantity and observe vegetable diet. The dose is 1 to 2 gr. in Bhasma form for adults :—[N. B.—Treat pox cases with this or with Makaradwaja mainly].

3. (a) *Naradiya Mahalaxmivilasa* — It is used in all sorts of diseases attended with fever and phlegmatic and nervous disturbances. In Influenza, Pneumonia, Pleurisy, Bronchitis, Dengue, Remittent and Typhoid fevers, hectic fevers, Rheumatic fevers &c., its use is marked. The *anupana* is honey and juice of *ginger and betel.* If blood pressure is high, then use it with honey, juice of *Beal leaves* and powder of *golamaricha.* In chronic fevers use it with honey, powdered *peepul* and juice of *golancha*; if there is cough, then use Basaka in place golancha. Like Homeopathic aconite, use this at the onset of every fever including puerperal fevers as well. Its use for fever and also during pregnancy and after pluerisy is also marked. As a tonic and rejuvinator use it with butter, sugar and powder of *Jasti-madhu* or *Aswagundha.* Dose is—one two-rati pill for adults.

[*N. B.*—For formula and preparations of these medicines vide any Ayurvedic treatise (e. g , Bhaisajya-Ratnavali, Rasendrasara Samgraha or Ayurveda-Samgraha &c ,).

(b) If *Haritala and Lauha* Bhasmas as also *powders of Trikatu* (dry ginger, peepul and Maricha) as also purified " *Sohago* " are added to this Naradiya-Mahalaxmivilasa, in the proportion of *vanga*, then it will act like *Vatagajankusa, vatagajendrasimha*, &c., and may thus be applied in cases of these medicines in gout, Rheumatism, Sciatica paralysis &c. ; owing to similarity of ingredients and on experiment, it replaces *vadavagnirasa* of medovikara. *Chulikavati* in udaradhikara, *Tarakeswara* in Somarogadhikara, *Pliharirasa* in liver and spleen diseases, *Panchamrita rasa and Kshetrapalarasa* of Sothadhikara, " *Sli padagaja-Kesari*" of elephantiasis, and *gulmavajrini* in gulmadhikara. Its effects have also shown that it acts like *Vasantamalati, Kasalaxmivilasa* &c., &c. It is our reformed Laxmivilas. By experiment also this serves so many purposes (for the ingredients of these are almost similar) and is successfully applied in pox, measles and skin diseases, female diseases and also in urinary troubles with internal inflammation as in Bright's disease, nephritis, pyelitis &c. It is also a potent medicine of head, eye, ear, nose and throat diseases. In fact it destroys all doshas and responds well to the cases of *Navayasa-Lauha* as well. Thus like *Navayasa* apply it in chronic fever, jaundice, urinary and venereal troubles, uterine and vaginal troubles (including Chlorosis, Leucorrhoea, barrenness, pain &c.,) ascites, inflammation, spleen and liver troubles, aneamia &c , In venereal diseases and ascites apply it with silajatu (4 rati) ; in *Amavata* it is to be applied with Haritaki and dry ginger (powder). This medicine

applied with suitable *anupana*, will thus destroy all the above diseases including erysipelas (visarpa) and plague (granthi visarpa) as well—(this is because it contains arsenic).

4. *Vrihatvatachintamani*—Make it in the way of *Jogendra rasa* i. e.. by placing it in a heep of paddy after covering with an eranda-leaf. Then it will destroy all vata and Paittika Vikara mainly. Apply it mainly in Rheumatism gout, paralysis, sciatica, burning sansation of the body. hectic fever, heart-diseases, nervous diseases, prostration due to gonorrhoea or seminal weakness, insanity, epilepsy, apoplexy (blood-pressure) and in hysteria, eclampsia, brain troubles other puerperal diseases. In hysteralgia or nervous troubles due to uterine disorder, alternate this medicine with our reformed *mahalakmi vilasa*, and in headache due to suppressed menses &c. alternate this with tinc. of Salpani : grand results will follow In fact it will thus serve the purpose of *yogendrarasa*, *chaturmukha*, *vrihat Purnachandrarasa* &c. It may be applied in spinal diseases (e. g. spinal paralysis, spinal weakness, rickets of children, cerebro-spinal meningitis etc.; etc.). In extreme restlessness of insanes, hysterics and sutika-patients, alternate this with *chaturbhuja-rasa*, marvellous results will be got. Such collapsing patients have several times been seen to rally by this prescription. Applied along with *chaturbhuja-rasa* it sustains collapsing heart and pulse of all sorts of patients. Lastly in extreme chronic state of heart and spinal troubles and in advanced rickets of children alternate this with *Nagarjunabhra*—unexpected results with follow. This *Nagarjunabhra* is also the specific for upward bloodpressure due to suppressed menses. It also clears vicarious or scanty menses &c.

Vasanta-kusumakara-rasa.—This is a very good medicine for diabetes and all other possible varieties of urinary diseases (e. g. Bright's disease, albumenuria, nephritis, cystitis etc. etc.) and nervous debility. It is a great tonic for the weak. It also sustains a falling and collapsing state very successfully. It can also be applied in all sorts of *vatavikara.* If paralysis or stupor orany troubles follow from urinary troubles, then this is the best antidote and remedy.* If urine shows acetone therein, then also use this medicine only with Kadalyadighrita (as in diabetes, with or without sugar). It also acts in all sorts of female diseases very well.

* [N. B.—In treating diseases first of all strike out the main disease and then subsidiary ones, if these are also troublesome].

6. *Manmathabhra-rasa*—It is a Rasayana and Vajikarana medicine. It acts wellin spermatorrhoea, wet dreams, night sweats &c. Apply this in all troubles due to loss of semen. In consumption due to seminal loss this is one of the best remedy, for we see Vrihatchadramrita in Kshayadhikara is almost exactly similar to it in its ingredients.

7. *Makaradhwajarasa*—This is one of the strongest medicines, for seminal weakness, wet dreams, spermatorrhoea &c as above. It is also a great nervine tonic medicine. It is a specific for impotency alike (e. g. it is almost similar to *Chandrodaya Makaradhwaja*). It can be applied in all weak and debilitated effects as also in nervous troubles of both males and females. It also sustains collapsing pulse as in cholera &c, and in all other diseases.

8. *Dasamularista*—This *arista* if reformed with the following ingredients, then this one *arista* will serve the purpose of all *aristas* :—

Add and reform it with Arjuna, verala, Asoka, Rohitaka, vasaka, varuna, topchini, Aswagandha and Sandal wood in the measure of khadira (in it); and now apply this in any disease where arista is befitting. It will thus serve the purposes of all aristas. Thus it is said under thus—ग्रहणीमरुचिं शूलं श्वासकासभगन्दरान् ।
वातव्याधिं क्षयं छर्दि पाण्डुरोगं कामलान् । कुष्ठान्यर्शांसि मेहांश्च
मन्दाग्निमुदराणि च । शर्कराम् अश्मरीं मूत्रकृच्छ्रं धातुक्षयं जयेत् ।।
कृशानां पुष्टि जननो वन्ध्यानां पुत्रदः परः । अरिष्टो दशमूलस्यस्तेजः
शुक्रबलप्रदः ।

Agastya—Haritaki—If it is reformed with superaddition of Kantikari, Vasaka, Ginger, Golancha, in the proportion of Bamanhati &c and in *prakshepa* dried ginger, pepper, jabakshara, talishapatra and cumminseed and amalaki are added then this will serve the purposes of—

व्याघ्रीहरीतकी, भार्गीगुड़, वासावलेह, कंसहरीतकी,

चित्रक हरीतकी, दशमूलगुड़, अजीर्ण अर्शोऽधिकार,

&c, and can be used in cough, asthma, bronchitis, pleurisy, consumption, tuberculosis, catarrh, sore throat, nasal troubles, piles and indigestion as also in wasting diseases, dropsy, ascites, liver and spleen diseases, tumors &c. It can be used both in and out of fevers. Thus its preparation can do away with preparing "Chyavanpras", and my experiment shows that in above troubles it is more efficacious than *chyavanpras*.

10. *Swarnavangapanchaka*—Sarnavanga 2 rati, silajatu —2 rati, Lauha—1 rati, Abhra—1 rati, Sadaguna-makaradhwaja—1 rati,—make pills of 2 rati each ; this applied in acute and chronic stages of all meha, including gonorrhoea acts like magic. Its use does away with silajatu pills etc.

In such chronic stages of meha, use this along with, vasantakusamakara, makaradhwaja, haritalbhasma or vatachintamani or manmathabhra rasa as the case may be. This is a tried medicine.

Bhaskara Lavana—Modify this with Chita, Chai, vacha, Ajowan, Lavanga, Sankhabhasma and our Sweta-Churna. This with Hingu, will serve the purpose of हिङ्गवादि हिङ्गवाष्टकचूर्ण and Chitrakagurika &c., better. And its pill with Lemon juice-saturation will serve the purpose of Mahasankhavati, Sambukadichurna, Vaiswanarachurna &c. and can be applied in indigestion, flatulence, acidity, Colic, Constipation, dyspepsia, Diarrhœa, and in Dysentery to some extent.

Agni-Tundi reformed—Add Vacha, Swetachurna, Mauri, Jastimadhu, Abhra, Lauha, Sankha, Kari, Sukti, Lavanga, and saturate with seven "Vabanas" of Lemonjuice. This may do away with Dhatri-Lauha, etc., with हिंगु it serves the purposes of हिङ्वादिबटी,शङ्खबटी, नृपवल्लभ, चित्रकगुटिका, with हरीतकी and हिंगु it will serve purposes of चित्रकगुटिका with only हरीतकी it may do away with वैश्वानरचूर्ण पित्तान्तकलौह,, विद्याधराभ्र &c. It is also germicide—give it then with lime-water, with mandura it will act as Taramandura and so on. So use it in indigestion dyspepsia, acidity, piles, diarrhoea, cholera, colics, worms, Amavata, tympanites, dysentery and all liver and stomach, and intestina troubles.

[*N. B.*—Bhaskara Lavana & this medicine well answer ordinary cholera cases. Use Kasturi-Bhairava etc., for up-keep of pulse in Cholera and juice of Patharkuchi and 1 gr. Golmaricha for strangury etc , herein].

Besides, the two tinctures of Tulasi and *Salpani* (already mentioned) which cover all diseases of the children, I here give names of 3 Pachanas which should be turned into tinctures to be applied in all diseases as per narration.—

(1) Make one tincture of Dasamula added with Sunthi. This will be a specific in 80 varieties of vatavikara mentioned in Charaka and referred to before. From a survey in Charaka, Chakradatta and Sarngadhara, we learn it is useful in श्वास, कास,, क्षय, , सान्निपातिक ज्वर (remittent and typhoid and puerperal fevers &c), carbuncle, colic, nervous disease, heart and brain troubles, gout, Rheumatism sciatica, neuralgia, paralysis, ascites, dysentery and dyspepsia with inflammations of ear, nose eye, limbs, etc., Insanity, epilepsy, hysteria, titanus, vomitting, cramp, wry-neck, colic of all types, tumors &c. It is desteoyer of 3 doshas mainly वायु & कफदोष ।

(2) Make another tincture of Pippalyadigana to cure all sorts (20 sorts) of श्लेष्मविकार e. g., Catarrh, Influenza, Pneumonia, Colic, pain in the uterus, tumor, inflammation of all types &c.

(3) Make another tincture of Dhania,, Palta, Golancha, Jastimadhu, Patharkuchi to cure all (40) sorts of bilious disturbances, e. g. skin diseases, vomitting, acidity, renal & biliary colic, strangury, stricture, retention of uirne, burning sensation &c. &c.

As regards oil :—*Vishnu Taila* and *Madhyamanarain Taila* may serve the purpose of all Vatadosha ; *Gurucyhadi* & *Marichadi* will serve the purpose of all skin diseases in general ; *Puratana Ghrita* will be applied in all heart, lung troubles and in fevers.

As regards ghrita :—Use *Panchatikta* in liver and blood &bilious troubles,

Chhagaladya or *Amrita pras* in nervous troubles, rickets and vatavikaras and may be used with better results than malts and emulsions ; to be taken with hot milk after meals.

In conclusion, I say that the above few medicines will serve our Ayurvedic treatment with mervellous results, a practitioner need not use other specifics which imply unnecessary trouble.

These medicines as already remarked cover epidemics of pox, cholera, plague, malaria* Beri-beri, meningitis, (2) Influenza, Typhoid &c. that are prevalent in India.

[N. B.—Juice of Tulasi 1 tola mixed with of Golamaricha powder is a well general antidote and prevention against the above scourges including measles, mumps as well.

During epidemic, take boiled pure drinking water charged with camphor & pure आमलासार sulphur and never go to a patient in empty stomachs or do not remain in naked body, and take light fresh vegetable regimen.

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* For immediate result in malaria mix 1 gr. of quinine with 1 dose of Navayasalouha and ½ pill of Agnitundi.

(2) For Immediate result in Typhoid, Meningitis, puerperal fevers, hectic fever etc., use tincture of Suchikabharana rasa.

PRESCRIPTION FOR PLAGUE and TYPHOID &c.

(A) In Pl gue—

1. Morning and evening.—Haritala Bhasma.

2. Juice of Dasamula (saturated with sunthi) twice or thrice a day—one hour before meals.

3. Juice (tinc) of Suchikavarana (if necessary)—once or twice a day.

4. Apply hot Panchatikta Ghrita with milk of Manasa on inflammed parts.

(B) In Typhoid and meningitis give the above prescription, replacing Haritalabhasma with reformed Naradiya Laxmivilasa.

And in place of water give decoction of Chaturdasanga as far as possible : and—

(c) In, pox give the above prescription replacing Haritalabhasma with Makaradhwaja.

And give Nimbadi Pachan in place of water as far as possible. In this case do not use Suchikabharana, use Panchatikta ghrita first then Guruchyadi Taila for healing of eruptions in pox.

N. B.—This prescription holds good in Erysipelas, measles and acute eczema cases.

Metals used by Charaka and Susruta.

(a) Charaka refers by implication perhaps to mastery over mercury in 'लाभोपाय हि शस्त्रानां रसादीनां रसायनम्' and that mercury will give one the best tonic here and hereafter as we see in रसेश्वरदर्शन described in Madhava's सर्वदर्शनसंग्रह Charaka also refers to purified Rasa in कुष्ठचिकित्सा (Leprosy—treatment).

(b) Iron, gold and others of this class referred to in 'सर्वलौहेः सुवर्णेन वचसा मधुसर्पिषा (p.p. 471– बङ्गवासी Ed).

(c) Reference to gold, silver, copper, iron along with description of Silajatu (? Bitumen) in p. p. 472.

(d) मनःशिला (Red Arsenic Sulphide ?) was used in a घृत to be taken in हिक्क श्वास (cough) । So its शोधन was perhaps known to them. Use of रसाञ्जन (antimony ?) कासीस, हरिताल . मनःशिला, तुत्थक externally in कुष्ठ चिकित्सा is also seen in Charaka.

(e) नवायस लौह in Charaka shows that he uses लौह । Similarly there in पाण्डुचिकित्सा, he uses मण्डूर and स्वर्ण माक्षिक —this evidently points to भस्मप्रयोग otherwise no meaning for application can be made. And as a class of men or treatise dealt with these metallic medicines and as सात्विक चिकित्सा did not put any stress on this so Charaka perhaps did not mention any भस्मादि विधि,!

(f) In पाण्डुचिकित्सा (sl. 43) Charaka uses fine powders of स्वर्ण, रौप्य, माक्षिक, शिलाजतु , लौह &c showing that some form of bhasma of these as in Susruta's अयस्कृतिः p. p. 440, were used otherwise such hard substances can not

be powdered. Further Charaka's योगराज, पुनर्नवामन्डूर, धात्रीलोह etc., without भस्म of लोह मण्डूर etc. show no palpable effect. So we say that he used these in Bhasma form, so he says "लोह-मारजसत्सथा" etc.

(g) In मुक्तादिचूर्ण (Chap. XXI, हिक्कास्वासचिकित्सा) Charaka uses fine dusts of pearl, coral, lepis lazuli, conch, oysters, autimony, gems, sulphur, iron, copper, silver, i.e. he uses crude bhasmas of these. Thus Charaka uses all metals including arsenic. This shows that metals were also used by some class of physicians which was not as popular as treatment by harmless herbs. So these are sparingly mentioned, we find these where other suitable substances were not available and their शोधनविधि was not mentioned for it was known to all that such and such class etc., knows its use.

Susruta also uses almost all these metals and no more. Nagarjuna first used black sulphide of mercury, रससिन्दुर etc., see his रसरत्नाकर : Reference to रस (mercury) is seen in Charaka, Hitopadesha ctc. So use of mercury is old as B. C. And we have shown already that use of भस्म (जारित) रस was mentioned directly by Charaka in कुष्ठचिकित्सा, so use of रस is as old as Charaka. (See our evolution of Gita, Chap. on Charaka and Tantra).

Hence we say that it is a mistake to suppose that metals were not used during Charaka's time.